

The Expositor and Current Anecdotes

[Copyright 1910 by F. M. Barton]

ENTERED AS SECOND CLASS MATTER AT THE POSTOFFICE, CLEVELAND, O.

Volume XII
Issued Monthly

DECEMBER 1910
Subscription \$1.50 per year

Number 3

A Tongue of Gold That Speaks

MELVIN G. KYLE, D. D.

FROM INFORMATION GATHERED ON A SPECIAL JOURNEY TO CONSTANTINOPLE, PREPARED EXCLUSIVELY FOR
THE EXPOSITOR.

All the pictures of Antiquities are by Prof. Macalister, through the kind permission of the
Palestine Exploration Fund.

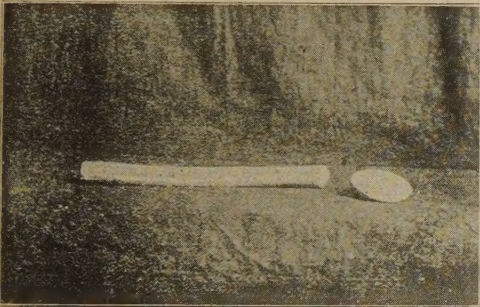


Fig. 1—A TONGUE OF GOLD.

Into room XIX of the Imperial Ottoman Museum at Constantinople, are gathered many valuable antiquities in the precious metals. Among them, pre-eminent among them, is this plain, curious object, curious because so plain, which is shown in the picture above. It is one of those objects which no photographer can show well. It must be seen to be recognized. Among the plunder of Jericho concealed by Achan was a "wedge of gold." The Hebrew says a "tongue of gold," but nobody could imagine what a "tongue" of gold could be, so King James' translators and the revisers also, put it a "wedge" of gold. That very ignorance has come, in the Providence of God, to be the opportunity for a message from antiquity. For when Prof. Macalister turned over the layers of history in the rubbish at Gezer and came to that layer upon which written the history of the days of Achan, he found a veritable "tongue" of gold and *this is it*, gold bullion in the shape of a tongue. It most unexpectedly confirms the accuracy of Scripture language by making known to us a wholly lost and long forgotten commercial method of those days.

As I look upon this relic resting here upon its square of purple velvet in the museum case, there come unbidden to my lips the words "This is a tongue of gold that speaks." It speaks of God's Providence which has preserved it to this day to speak its message to

us. But here are a thousand other relics around us. Has not each one a message? It is no more certain that there are "sermons in stones" than that, by God's Providence, there are around about us in this museum many fragments of the civilization of by-gone days with *tongues that speak*. If you will come with me with the "hearing ear," I will bring you within the sound of many little voices in this great museum which will speak to us of sacred things. If we but listen, these pot-sherds and broken idols will tell us of—

1. *The Conquest*. Until very recently the only account we possessed of those days and events was in the book of Joshua, if we except the fragmentary notes and notices of peoples and places and practices scattered through the book of Genesis. But when the excavator's spade began to turn over the mounds of the ruins of old cities in Palestine, we begin to read in another book, a book whose leaves are history laid in the layers of rubbish of the

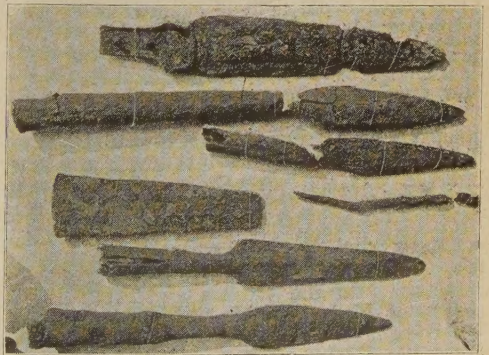


Fig. 2—SPEAR HEADS.

ruins of succeeding civilizations and whose characters are pot-sherds and broken fragments of dead religions, a kind of *archaeological book of Joshua*. It is indistinct and very fragmentary, and as yet we have seen but a few pages of it. Let us lay these beside the pages of Joshua.

These large bronze spear-heads are at once beautiful pieces of the artisan's workmanship and murderous weapons of war. The first and largest one was sharp on the point, probably hardened to pierce armor, for the ancients had a way of hardening copper and bronze. It has a strong, flat tang to fit firmly into a heavy handle, and the tang runs through to the point, making it originally diamond shape within an inch of the end. The edges, though now much corroded, seem to have been originally quite thin and sharp toward the base to facilitate the piercing quality of the weapon by cutting on both sides. It was a fearful weapon. No wonder the Israelites shrank from a foe armed with such spears. It is seldom in modern warfare that any troops have been found to stand before a bayonet charge, but the bayonet is a clumsy weapon compared with such piercing, slashing spears as these in the hands of skillful soldiers.

The arrow heads among these antiquities are of the same materials as the spear-heads and are shaped like willow leaves or olive leaves, but are a little larger than these leaves. These, on a good shaft, would make most effective weapons. They are seldom barbed, though there is one barbed in the collection before us.



Fig. 3—THE CIMETER.

Then who can write the story of this cimeter. A strange reaping-hook it is, wherewith to reap men's lives. The handle is well-shaped for the grip. The shank of the blade has no edge, and the edged portion is curved like a Saracen cimeter or a sickle with the edge at the back. It would certainly require much practice in cutting off men's heads to make one skillful in its use, but when skill was acquired, it would be, like every peculiar weapon, very dangerous. A regiment, no, a rabble, (for they did not fight in ranks then as now, following Alexander and his Greek phalanx), a rabble flashing such glittering reaping-hooks above their heads with their uncertain blow—how much may they not have had to do with the partial failure of the Israelite campaign against Gezer. For "Neither did Ephraim drive out the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them." Some of the difficulties of the task set the Israelites in the conquest are more apparent to us now. But we have not seen all. We have in the Bible an account of Joshua's campaign near the Waters of Merom in the region of Kadesh. This little bronze axe is from that neighborhood. It is intended to slip on a handle, is rounded at the cutting end, edged in a full half circle and has a strong mid-rib running down more than half way to the point, and is in appearance very much like a finely-wrought tomahawk. It is one of the famous battle axes of the ancients. This one is of the Canaanites of Joshua's day. It is not large, only as large as a small, but heavy hatchet, but was easily handled and a very

dangerous weapon. It was not intended for slashing and cutting, but for piercing the skull with a comparatively small wound just deep enough to cause death and small enough to be done with the quickest possible motion, followed by the instant withdrawal of the axe. With the axe belongs also this long, slender spear or javelin head, similar to the second one in figure 2 above, which was for similar terrible execution upon the bodies of men. It was intended to pierce quickly and easily and fatally the vital parts of the chest and abdomen and be plucked out instantly. A sight of these weapons adds a gruesome touch to the accounts in Joshua. One shudders at a view of the collection of modern cannon and other long distance instruments of destruction in the great war museum at Berlin, but they do not awaken in me such poignant horror as these murderous, hacking, slashing, piercing weapons of the hand-to-hand death struggle which made so great the difficulties of Israel's conquest of Canaan.

The conflict between the religion of Israel and the religion of the Canaanites is pictured with a few strokes in the book of Joshua. But the brief statement that at Gezer, as indeed at other places, the Israelites did not wholly drive out the Canaanites, but dwelt with them, together with the account of the dramatic scenes at Shechem in the closing part of the book of Joshua, when that old hero gave his famous challenge to backsliding Israel, "Choose ye this day whom ye will serve. . . . but as for me and my house, we will serve the Lord," complete for us a very vivid picture of the conflict that was going on, and of the compromises that were made. This new book of Joshua which is being pieced together out of archaeological fragments has a page to lay along side of this also.



Fig. 4—THE HIGH PLACE.

This High Place was the sacred place, the temple area so to speak, of the Canaanite Gezer. In the layer of debris which was left by the times of the Conquest is seen where people crowded into this sacred enclosure and used a portion of it for the erection of houses. Such a state of things would be called for by the crowding into the walled city of the Israelites without the expulsion of the Gezerites, and must have been at once the effect and the cause of a decline in reverence for the sacred place. Israel was contending with Canaan for room and Israel's religion was

striking at the deep-seated Canaanite prejudice against any encroachment upon the sacred precincts and here we see the result of that conflict. Many temple sites and other holy places have been found to have been built upon with private houses, but I know of no instance where it was permitted while reverence for the old worship continued unabated. Ruined cities present a picture of layer upon layer, pavement above pavement, and the sacred place of former times is often built over, but such a state of things always means that the besom of destruction has been at work, that a civilization with its religious culture has been leveled and lost and that the following generations which built over the sacred place knew little and cared less for the gods worshipped there. So the encroachment upon this sacred place at the Conquest can have but one meaning, the decline of the Canaanite worship under the influence of the conquerors with their new religion.

Still another element in the difficulties of the Conquest is revealed in the excavations. It is an element not made known to us in the book of Joshua, though it is hinted at in later biblical history, when we find Gezer a dower-gift from Pharaoh to his daughter when she married King Solomon. When Israel came into Canaan they took possession of an old Egyptian province. One of the few places, if not the only place, upon which Egypt still kept some hold was Gezer and she still held on to it down to the days of Solomon. This is made clearer in the fragments of the civilization of the times gathered out of the heaps of rubbish into the Museum. Egyptian fragments abound from the time of the Hyksos King Khayan of patriarchal days on to the days of that Pharaoh whose daughter Solomon married. For that king gave and Solomon accepted as a marriage portion the Egyptian claim to Gezer. Especially are the indications of Amenophis III, a century and a half before the Exodus, very much in evidence here. How much Egypt troubled Joshua we do not know, but these royal scarabs and many other Egyptian remains give us now a much enlarged view of Egypt on Israel's horizon in the time of Joshua and the Judges and give us also a page in the archaeological history of the times to which none in the book of Joshua corresponds.

But there are voices here among these ruins of ancient civilization which tell us of—

2. *The religion that came down.* Here is a new record of that revelation which came from God down into this dark world. This time it is written not so distinctly upon papyrus or parchment or stone, but not less certainly in tomb relics and layers of debris. We must see first something of the darkness of Canaanite religion to appreciate fully the change when the light came down. There have been found about the foundations broken jars in which were the fragments of very small bones, which under the critical eye of the distinguished ethnologist, Professor Alexander Macalister of Cambridge University, were determined to be the bones of little children a few days old, probably, following the hints given in the Bible, the bones of the first born immolated here. Thus one of the most hor-

rible rites of heathenism which called for the sacrifice of the first born is laid bare before us. The frequency of such finds at Gezer makes one shudder to think what must have been the extent of this horrible practice.

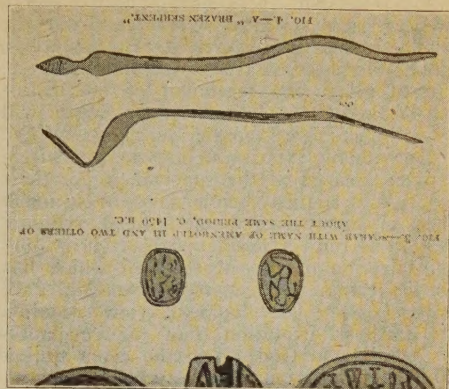


Fig. 5—THE SERPENT.

The serpent pictured in Fig. 5 does not speak to us in very certain tones. It can hardly have been an ornament, though that is possible. When the Israelites fell into the sin of worshipping the brazen serpent it was probably under the influence of the evil example of Canaanite idolatry of which this bronze serpent is a hint. Serpent worship is one of the lowest forms of superstition. The darkness and depravity of those whose worship includes the worse than beastly cruelty of sacrificing the first born are such that the revolting worship of snakes could scarcely be deeper.

Now, did Israel's religion come up or down? Did it come up out of this vile culture of Canaan by some development of the dreadful religious practices of their Amorite kinsmen of the Semitic race, as many would have us believe? or did Israel bring into the land of their Amorite kinsmen a light that had come down.

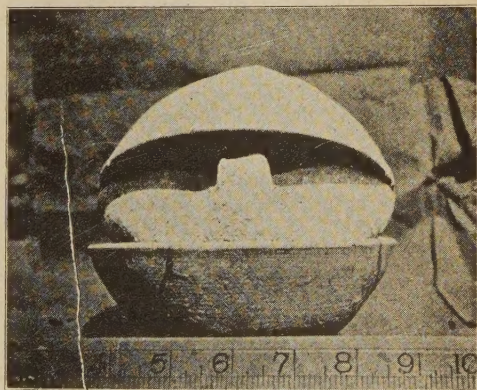


Fig. 6—LAMP AND BOWL.

In this picture (Fig. 6) let us look upon that which took place immediately after the time of the Conquest as shown in the strata of rubbish. These two little bowls, about seven inches in diameter, enclosing a little Jewish lamp began to take the place of the gruesome memorial of former times. Instead of the

little life smothered in the burial jar, there is found this little symbolical lamp placed between the two bowls. After a little time this beautiful custom entirely supplanted the human sacrifice. Those who wish to believe that all this refinement of religious culture was a sudden great leap in development from the horrible, revolting and cruel to the beautiful, symbolical and spiritual are welcome to do so. To most minds the sentiment of the distinguished Professor George Adam Smith will meet with far more favorable reception. "When we contemplate these systems, we are surely the more amazed at the survival, under their pressure and against their cruelty, of so much higher a spiritual and an ethical religion. Surely it is only a divine purpose, it is only the inspiration of the Most High which has been the cause." (Quarterly Statement, 1905, October.) The development view requires more faith in evolution than the revelation view requires in God. And the exact timing of this rapid religious change with the incoming of Israel bearing their claim of a revelation from God seems to me to point to a religion that came down. How else are we to account for this exact timing of a great leap in "development" with the incoming of Israel? Those who wish to believe in such fortuitous goodness in nature, and that so exactly timed, may do so.

3. Again, these little voices of antiquity tell us a new and very different *story of the civilization of that land and day*. The opinion has been universal until very recently that the civilization of Canaan in that early age was very rude, at the best semi-barbarous. Of late there have been "finds" which have raised in some minds the suspicion that the civilization of Canaan had been much under-rated. Excavations into the ruins of that period have not yet gone very far but far enough, when compared with Egyptian representations of Canaanite civilization, to reveal a new vision of civilization and culture and even refinement. Unfortunately most of the relics of that age yet obtained are of such a character as do not make very attractive pictures and which to the casual sight-seer would mean nothing at all, but to the eye of the trained archaeologist are as plain as the written page. Egyptian monuments had represented Canaanite cities with cyclopean walls about forty-five feet in height, and the spies had said that the cities were walled up to heaven. Is not the common visual conception of the sidereal heaven that it is just above the highest objects?

The excavations reveal engineering skill on the great city walls and retaining walls, and on the water-works at Gezer, where a large tunnel is run through solid rock, which completely bears out these representations of the spies and of the Egyptians.

Fragmentary trifles of business and literature and domestic life, when they have accumulated to a large number become many little voices telling the truth. One or two fragments indicative of a certain advancement would tell nothing, for they might be imported, but many scattered every where, representing every phase of life come at last to corroborate each other. For it can not be that all are im-

ported and so the probability is that all are native, unless there be special foreign marks. This pottery camel and its rider shows that this essential of Eastern civilization was known and probably in use. This tongue of gold, corroborated as it is by the long-discarded meaning of "tongue" in the account of Achan, tells of such abundance of the precious metal that bullion was handed about for commercial use in such bulk, and also that business transactions were large enough to call for a medium of exchange in such large pieces. A primitive civilization needs only a small coinage; great pieces are used only where great commercial transactions take place.

Even literary attainments were not without indication. Though this fragmentary bit of clay tablet inscribed with Hebrew characters belongs to a much later date, it is not without its bearing upon the Conquest period. For it is not an official document emanating from the government, nor a literary piece, which might have been the work of some educated scribe or other learned man among an ignorant people. It gives every indication of being the casual scribble of some farmer of the community who had noted down the seasons in order, perhaps as a lesson for his child. Although it is useless to speculate much upon the purpose for which it was intended, it gives no indication whatever of other than the humblest purpose of some humble man. Yet herein lies its significance. It is well written in a well established system of handwriting and seems to have been the work of some one in humble private life. Such a system of writing in such general use as to be so well written by humble people must have a development projecting itself back a very long distance. Whether it reached to the Conquest period is not from this evidence apparent. But there are other pieces of evidence on the general subject of the origin of the Hebrew alphabet which make that probable. A good degree of civilization and even enlightenment may exist without the general diffusion of the ability to write. This proficiency comes rather late in the course of English history. Even today nearly all business letters are written by the stenographer and the typewriter and comparatively few business men are able to read the

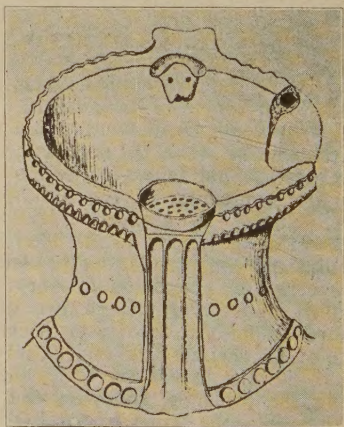


Fig. 7—THE STRAINER.

shorthand copy or use the machine well. So, that while the absence of the general diffusion of the ability to write does not indicate barbarism, the presence of such general diffusion does always indicate a high degree of advancement in civilization.

Let us turn now to some of the fragments of the things that indicate the comfort and even refinement in which the people lived. The gold rings found do not speak much for artistic taste or skill but some ornamental handles for doors or lockers tell a very different tale. The graceful forms and workmanship tell of an advancement in art and artisanship which speaks in no uncertain tones of the progress of refinement and culture. This broken stone mill for the home grinding of grain for bread represents the same domestic methods still in use in the land to this very day and continuously from that day to this. These small bronze needles from some lady's needle-work are suggestive also of the comforts of life. A romantic imagination might see visions of the Amorite maiden whose deft fingers plied these needles more than three thousand years ago.

If we turn to the more commonplace things of life which are yet still more indicative of culture and refinement, we will find them in the skillfully constructed pipes which served as drains or as water-mains, while this unique

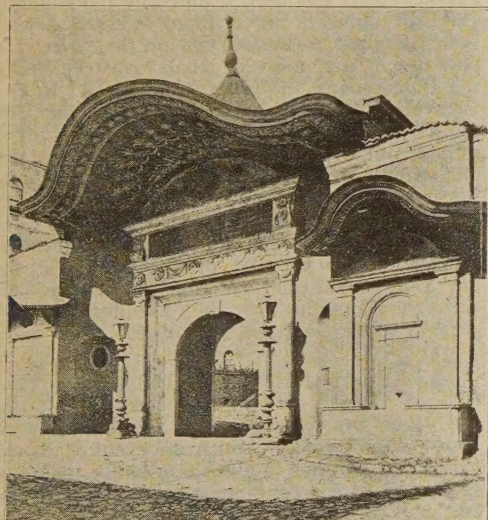


Fig. 8—THE SUBLIME PORTE.

object (Fig. 7), which might be mistaken for various things from a kettle drum to a corset, is in reality a skillfully constructed pottery strainer indicative, in its inventive genius, of a persistent and enduring demand for a good degree of cleanliness, one of the surest marks of true civilization and refinement. For is not cleanliness next to godliness?

One concluding reflection comes to mind as we stand in the presence of these fragments of a departed civilization. "Vanity of vanities, all is vanity." On my way from my hotel to the museum I stood before the Sublime Porte. This name, meaning the "High Gate," is a kind of a belated reflection of the vain-glorious titles of the Greeks of the Byzantine Empire. But how ridiculous it seems when one stands in the presence of the Sublime Porte! The gate is a fairly well conceived piece of architecture, indeed, was once sublime, but now fallen! It is faded and dirty, more like the gate to a stable than the entrance to the seat of a great government. It is now little more than an antiquity, a faded relic of a past-by glory. Here in this room in the Ottoman Museum are also some fragments of ancient great civilizations, some very much faded glories. In these broken pots and fragments from rifled tombs we have relics of the kingdom of Israel now departed. In yet other broken bits are clear evidences that the kingdom of Israel supplanted a culture that was on a lower plane, before which, in its turn, some other culture had given way. This whole museum, indeed every archaeological museum, is made up of fragments of departed civilizations. There, in the rooms below us, is the mummy of old Egypt; here in adjoining rooms are fragments of Babylonian and Assyrian antiquity; beyond that, the ruins of the art of Greece, graceful and beautiful even in ruins; and still again, yonder below, the glitter and glamor of Byzantine decoration, all now in fragments. All these civilizations have passed away. And one of the great historians of Europe thought that there would be again a breaking up of civilization after the French revolution. But there the chain of disaster was broken. Christian civilization, if it abide in purity, does not pass away. "His kingdom is forever and ever." A civilization developed by the gospel, if it incorporate and retain the principles which Jesus taught the world, will abide; but the people and the kingdom that fear not God shall perish. Only truth endures.

A Burning Message to Ministers

See Page 125.

Our handling of copy or manuscripts is interesting, and we do not allow it to become mechanical—but there are some addresses that make us hilarious. We go over to the office of a Sunday School missionary and effervesce: "This is the best yet." We did that with the copy for the Meyer article, the first installment of which was written out by the hand of that mighty man of God. The Jowett expositions on the lesson moved us. And when we get anything from C. L. Goodell, D. D., we rejoice. Think of his annual harvest, over 200

conversions a year, and we believe he will reach one a day. And he is in the midst of New York City where if some one got converted the janitor would call an ambulance.

Well, Dr. Goodell has sent us his masterpiece—delivered at the School of Theology, Boston University, matriculation day. Our joy will be complete when our 15,000 preachers have read it.

F. M. Barton

Religious Review of Reviews

There are over 14,000 negroes in the employ of the federal government. Their salaries, as reported by the Republican campaign textbook, amount to \$8,255,761. The highest salary is \$10,000, paid to the United States minister to Hayti, but a considerable number of colored government officials receive salaries of from \$2,500 to \$5,000 per year. Nearly three hundred negroes are postmasters, while about three thousand are connected with the post-office department. There are a number of high-grade negro clerks in the patent office at Washington. One of these is an expert examiner who has held his position for twenty-two years. In the government departments in Washington are 5,768 negroes on salaries. There are forty-eight of them in the library of Congress.—*Congregationalist*.

* * *

The Brick Presbyterian Church, New York City, has just settled the sum of \$60,000 on the widow of its late pastor, Rev. Dr. Richards, who died in its service.

* * *

A new court was opened in New York City recently for the settlement of family troubles. It is called the Domestic Relations Court.

* * *

A very remarkable index of the temperance trend of present-day business management is on the face of every deed which the Santa Fe Railroad makes out for lots in the new town of Riverbank, Cal., which it is establishing as a division point on its California lines. The terms of conveyance make it impossible for liquor ever to be sold on the town site. The Santa Fe requires its men to keep away from the saloons, and with admirable consistency it proposes to make it easy for the men who live in Riverbank at least to observe the rule.

* * *

In the Lady Chapel in the new Liverpool cathedral is planned a scheme for stained glass windows commemorating the deeds of good women. On one the inscription reads: "Queen Victoria and all Noble Queens," and others are inscribed: "Grace Darling and all Courageous Women," "Catherine Gladstone and all Loyal Hearted Wives," "Elizabeth Barrett Browning and all Women who have Seen the Infinite in Things."

* * *

Three years ago eighty-two country school teachers who magnified their office formed the "Country School Teachers' Association of Illinois." The association now has over 1,200 members, and is attracting attention in surrounding states, with the probable results of a national organization of country teachers very soon.

The moving spirit of the society in Illinois is Miss Isabel Carney, of Macomb. Her hope is to demonstrate to the world that the man or woman who holds the fort in the "little red schoolhouse" is a real "social engineer" putting a stone into the foundations of the republic just where it is most needed today. Already the association is making some folks proud to be country school teachers who were shame-

faced about it before. That's a change which is bound to make an immeasurable moral and psychological revolution in the teacher, with no telling what effect on the children he teaches and the communities he teaches in. Just such a change worked in country pastors generally would speedily mend the most of the country church problems. In a dozen ways the country teachers' organization is bound to help the churches in their rural work. Pastors and church authorities should keep in the closest touch with the movement.—*Interior*.

* * *

It certainly is something new in the world when the great hall of the Duma in St. Petersburg is thrown open to an evangelistic service every Lord's Day, as is now the case.

* * *

Authority and finances have been provided by the Turkish government for an irrigation project that will again bring into cultivation the great fertile plain of Mesopotamia, lying between the Tigris and Euphrates, the burial place of the most ancient civilization of the world, and the birthplace of history. The irrigation project has been planned by the eminent English engineer, Sir William Willcocks, who built the great Assouan Dam on the Nile. He will use in part the old canals constructed by the Babylonians, the plans of which are in existence. The water will come from the Euphrates, in sufficient quantity to irrigate three million out of the twelve million acres in the plain. This irrigated land will produce one million tons of wheat and a hundred thousand tons of cotton. There are also two and one-half million acres of swamp land to be drained. Transportation for the products will be secured by a railroad running from Bagdad, through Damascus, to the Mediterranean.—*Northwestern Christian Advocate*.

* * *

The Reformed Protestant Dutch Congregation of Bergen, N. J., has been celebrating the 250th anniversary of its foundation with appropriate services. Such an event is of so rare a nature that it gives one pause to know that in so new a country as ours a church exists with so old a record.

* * *

There is a project for a great campaign of appeal to men for personal religion, to be promoted throughout the country by the Young Men's Christian Association and the denominational brotherhoods working in unison from September, 1911, to May, 1912. It is proposed to designate the enterprise as "The Men and Religion Forward Movement." The committee of eleven which has developed the proposition thus far, is composed of James G. Cannon, chairman, New York City; Frank Harvey Field, Brooklyn; Hubert Carleton, Boston; Charles T. Thompson, Minneapolis; Elmore Harris, Toronto; Frank Dyer, Chicago; Fayette L. Thompson, New York City; Marion Lawrance, Chicago; A. L. Phillips, Richmond; William H. Pholey, Philadelphia; P. C. Macfarlane, Kansas City; Fred B. Smith, New York City. Their number is now to be in-

creased by the selection of seventy-nine others, chosen from the country at large, who will represent as far as possible the ninety cities which it is proposed to touch in the movement. The summons for a general rally of Christian forces in this endeavor is based on the calculation that there are in the churches of North America 3,000,000 fewer men than women. The great rallying call of the campaign is to be "To find and properly relate to the church these missing 3,000,000 of North American manhood is a man's undertaking." As to methods of this work, it is proposed in every city marked for visitation to ask for the appointment in advance of a committee of 100 laymen. This committee is to guarantee local expenses, to co-operate with the national committee in the direction of the convention program, and then to pledge itself to reproduce the same program in from ten to twenty smaller places adjacent, immediately succeeding its own local campaign. Three or more teams are to be organized to attend successive conventions by such itineraries as it may prove possible to arrange. These teams will each include a leader in Bible study, an acceptable evangelistic speaker to men, a specialist in organized work for boys, a man with a sane message of Christian social service, an expert in shop work, and a director of music.

* * *

The Rev. J. R. Chitambar, of Lucknow, was the delegate from India to the World's Sunday School Convention at Washington. On his way home he addressed a missionary meeting at Glasgow. He told of a native of India who bought a Bible, and tearing it in pieces, scornfully demanded to know whence came its inspiration. Later on, he bought a second Bible, carefully studied it, became convinced of the truth of it, and finally joined the ranks of the Christians. At the close of the story, Mr. Chitambar said—"The son of that man is speaking to you this evening!"

How different would have been his life if his father's knowledge of the Bible had ended with the first book!

* * *

There are more school-teachers in this country than there are clergymen, lawyers and physicians together.

* * *

On a recent Saturday afternoon some one hundred of New York Methodists went on an automobile "Seeing New York Methodism" trip, under the guidance of the officers of the New York City Methodist Church Extension Society. The late John S. Huyler was president of this society, and when the trip was planned, he was expected to be the leader. They visited some twenty-two churches which had been helped by the society. Churches for Italians, negroes, Swedes, Finns, Germans and Americans were visited.

* * *

The diocesan convention of Chicago Episcopalians has requested a committee to consider the publishing the names of owners and leaseholders of buildings devoted to immoral purposes.

The Lyman Beecher lectures at Yale for 1912 are to be delivered by the Rev. J. H. Jowett, of Birmingham, England.

* * *

Booker T. Washington, on his recent trip abroad, dined with King Frederick, of Denmark, and the royal family at the palace in Copenhagen.

* * *

The University of Berlin, at its one hundredth anniversary, granted honorary degrees to several distinguished Americans. Justice Oliver Wendell Holmes, of the Supreme Court, was made Doctor of Laws, and Arthur T. Hadley, president of Yale, Doctor of Philosophy.

* * *

We live by faith—that is by credit—in business, says *The Congregationalist*. The New York Clearing House in the year ending October 1 had total transactions of over 100,000,000,000, which were settled by exchange of checks and drafts, while only 4,000,000,000 called for the use of cash.

* * *

Three classes united in Rhode Island in protesting against opening grocery stores on Sunday mornings, ministers, grocers and organized labor.

* * *

The London Missionary Society has sold the equipment of the Orient Pageant of Darkness and Light for \$3,000, to the managers of the Missionary Exhibit, to be held in Boston next spring.

* * *

A member of one of the Edinburgh, Scotland, churches who has a beautiful summer home in the country, two hour's ride away, leaves his family and his guests from Saturday night to Monday morning in order that he may fulfill his duties as Sunday School superintendent in Edinburgh. This means not only a rather tedious journey coming and going, but a lonely Sunday in his town house.

* * *

A little group of London merchants and professional men as they travel from their suburban homes every morning, spend part of the hour together in Bible study. Of course the English compartment system favors the privacy needed for such work together.

* * *

Dr. F. D. Shepard, for twenty-eight years a missionary in Turkey, declares that what is wanted in that country is a literature to win Mohammedans. "Literature to oppose them," he says, "we have in abundance; literature to win them we have hardly begun to make."

* * *

The committee on Christian education in the mission field is divided into two sections—a European section, under the chairmanship of Sir Andrew Fraser, with India and Africa as its field of study, and an American section under the chairmanship of Rev. John F. Goucher, with the Levant and the Far East as its field. The American section of this committee has already met and organized for work. At its first meeting it defined its scope of action as follows:

THE EVOLUTION OF CHRISTMAS SERVICES.

Mrs. Phebe A. Curtiss in her "White Gifts for the King," published this month by The F. M. Barton Co., Cleveland, O., says that fifty years ago the Christmas celebration was a simple service, responsive readings, recitations and the singing of the grand old Christmas hymns. Then came the Christmas tree as a decoration. Later gifts for all the children were added, and this led to the Christmas attendance increase. Santa Claus came on the stage and the present generation of children could not be blamed if they were sure that Christmas exercises celebrated the birth of Santa Claus, and there are instances of children praying to Santa Claus.

A number of schools are adopting the White Gift service. The Methodist school of Painesville, Ohio, has used it for six years. During that time their Christmas offerings have increased from \$300 to over \$1,000. But this is a small thing compared with the spiritual growth of the church. It has resulted in enlisting the services of many church workers formerly inactive. New Sunday School classes have grown from this service.

You should examine a copy of this service. Sent on postal card request. "White Gift Service," 708 Caxton Bldg., Cleveland, O.

Would you like to have a stereopticon lecture for your adult Bible class, that will wake up interest in Bible study. Melvin G. Kyle has recently returned from examining the "funds" east of the Jordan. He has some exceedingly interesting material and pictures. Address him at 1132 Arrott street, Philadelphia, Pa. From December 1 to 15 he will be in the vicinity of Cleveland and the expense of the lecture will not be so great as if he came direct from the east.—F. M. B.

Ask your scholars what papers or magazines they read?

If your scholars spend two hours on the Sunday paper with its malformed, grotesque, painfully comic supplements, your thirty minutes teaching will evaporate. If the older ones admire get-rich-quick Wallingford, your lesson on honesty will go glimmering. There is one young people's paper in the United States, whose influence is wholesome. More than that it will have a healthy religious influence. It is The Youth's Companion.

Booklets for Christmas Presents, 5c each.

"Lesson Text for 1911"—This is a book containing the lesson text for 1911 International lessons. It is 6x3 inches. Boys can carry it in their vest pockets and girls can put it in their hand-bags. Lion cover, dark blue, so that it will not tear or soil. We will send one dozen, postpaid, for 50c, or 100 for \$3.00. Get your school to give one to each scholar for Christmas. Contains blanks for scholar's attendance and **standing**. Sixty-four pages. Type like this.

"The Master Man" is the life of Christ in the words of the three gospels, Matthew, Mark and Luke, arranged chronologically, giving his "stories," "addresses," etc. Many will become acquainted with Christ who would not learn of him through the Bible. One dozen sent postpaid for 50c, or 100 for \$3.00. Any reader sending four new 25c three months subscriptions, may have one dozen

of either. F. M. Barton, 701-8 Caxton Bldg., Cleveland, O.

THE SONG OF THE TEACHERS.

Tune, *Diademata* Walter J. Mathaus

Glory to thee, O Christ!
Who this high grace hath given,
That we should follow thee, and lead
Thy children nearer heaven:
Oh, for the Light Divine,
The clear and constant fire!
Oh, for the all-consuming love
That lives for Thy Desire!

Glory to thee, O Christ!
For brave hearts gone before,
Who gave thee all that life could give
And longed to give thee more;
Who with their fainting hands
Passed on the torch sublime—
Oh, grant us strength to bear it still
Through our own task and time.

Glory to thee, O Christ!
For what thy will hath wrought
To us, and through us in the past
Petitioned or unsought.
Oh, may our larger prayer
Thy larger purpose please,
And may we all at last attain
Far greater things than these.

Glory to thee, O Christ!
Thou art the Children's King,
Thy very name in countless tones
Makes countless children sing:
Oh, for that golden day,
When each and every child,
Shall walk with thee through life and death,
In raiment undefiled.

A MODERN MIRACLE.

Therefore, a miracle no longer seems to me a manifestation of extraordinary power, but an extraordinary manifestation of ordinary power. God is always showing himself. Perchance some of you may think this is a new theology; but this particular bit of theology is as old as Augustine, and as orthodox. It is Augustine who said, a birth—I am not quoting his exact words, but I am giving the spirit of them—a birth is more miraculous than a resurrection, because it is more wonderful that something that never was should begin to be, than that something which was and ceased to be should begin again. The difference between the birth and the resurrection is that one is made palpable to our senses every day, and the other in the one great event of human history was made palpable to the senses of a few witnesses in years long gone by. The mere fact that a miracle is an extraordinary event seems to me to constitute no reason for discrediting it. For the credibility of an event does not depend upon the nature of the event, but upon the nature of the testimony which attests it. If the Old Testament told the story of a naval engagement between the Jewish people and a pagan people, in which all the ships of the pagan people were absolutely destroyed, and not a single man killed among the Jews, all the skeptics would have scorned the narrative. Every one now believes it—except those who live in Spain.—Lyman Abbott, in "Seeking After God," T. Y. Crowell & Co., New York

Heralds of a Passion

REV. C. L. GOODELL, D. D.

(Matriculation Day Address, delivered at the School of Theology of Boston University.)

It is a great pleasure to come back to the university from which I went forth to active life more years ago than I like to think. It is a pleasure to look into the faces of the men who both taught me and inspired me, and to acknowledge a debt which I cannot repay. It is a pleasure to find here in some of the chief seats of the university those who were my friends and classmates, and who have given a good account of themselves on the fields of high endeavor. Not least in the enjoyment of this hour is the pleasure of finding among the grave and reverend professors of this ancient institution some who were members of my Bible class when I was pastor of the college church. I am proud of their successes, and I follow their upward path as John Trebonius might have watched the sturdy stride of Martin Luther.

It is your custom on Matriculation Day to listen to some man who can bring you the last word of scholarly investigation concerning the questions which, as students, you are expected to discuss. Such an address will properly add to the scholarly reputation of the speaker, and stir you to deeper investigation in the paths where he has led. I envy the man who can do that, and I often feel a great yearning for the delights of scholarly retirement and meditation. The message which I bring you today is, however, of quite another sort. Some years ago I spent a few days at Fortress Monroe, and watched the cadets at their studies. In the morning I saw them at their books. They were studying geometry and ballistics, and drawing their projectors. In the afternoon another set of instructors took them and showed them how, amid the boom of the cannon and the smiting of the target, to put into effect the work of the morning. I never realized more than I realize now the value of critical study. Where anybody forges weapons against the established order in state, society, or the church, it is your business to know whether those weapons are of celestial or infernal temper. Where anybody thinks, it is your business to think, but never let it be forgotten that he who knows the most should feel the most and do the most. Historical and literary criticism has great value, but all criticism is not of equal value. It is quite the fashion to call those who dwell upon the value of experimental religion hobbyists. But we do well to remember that a critic as well as a mystic may have a hobby. And when a critic rides a hobby, the sight is no more edifying than when a mystic undertakes the same pastime. Just now we have more facts than we can grasp, and it is hardly worth while to add our private bit of speculation to the common fund of doubt. Knowledge is of value only as it is transmuted into wisdom. Skill is of value only as it is put to service. When the man who knows the most does the least, he is an impertinence in the sight of God and men. It is well to try the temper of the sword of the Spirit. You may admire the scabbard which contains it, and marvel at the etchings in the Damascus blade, but when you have shown its beauty and proved its temper do not put it in the scabbard and hang it up for the admiration of the passerby. If it is what you say it is, then use it. It was meant to

pierce to the heart of every iniquity and to be a terror to every evil-doer. It was meant to nick the edge of every other blade and to knock every other sword out of human hands. Use it for that.

I come to you from the firing line. I need not tell you that the contest is fearful, and that every force of unrighteousness is crowding into the thick of the fight. You will soon be there yourself. If I can do anything to make you eager for the fray and to nerve you in the day of battle, I shall be glad indeed. Kipling sings in his rugged fashion, in the "Bell Buoy:"

"They christened my brother of old—

And a saintly name he bears—

They gave him his place to hold

At the head of the belfry-stair

Where the minster towers stand

And the breeding kestrels cry.

Would I change with my brother a league inland?

(Shoal! 'Ware shoal!) Not I!"

It is great to stand "in the rip of the racing tide," and over the rocks of sin and the sands of doubt to cry to every careless mariner: "Shoal! 'Ware shoal!"

I shall speak to you now out of my heart and out of a long experience. I promise you no grace of speech, but I shall try to say nothing that I do not believe, and nothing that is not true.

You are called into the ministry of the Lord Jesus Christ, and as such you are to become to the world the

Heralds of a Mighty Passion.

It is to this side of your ministry that I ask you to turn. That word "passion," like many another good word, has gotten into bad company, if, as Dr. Crothers says, "a noun is known by the adjectives it keeps." The word itself is a pure word. It means affection on fire. A master of English literature has said: "All high poetry has its source in passion." Of course that passion may take form in love or terror or hate, or any other strong passion that transports the mind out of and above itself. It was left for Christianity to give the highest meaning to the word. The passions of the human heart were crowned into the yearning of a life and the agony of the Garden and the Cross.

The symbol of our faith is a cross. On that cross our Master died, and our chief business is to declare the love that stopped not at the cross. Everything great in life is a passion, and religion, being a life, must be impassioned, but be threaded through and through with a network of exquisite nerves. I am anxious to impress this, because we are living in an age that aims to rob religion of its "inflammatory touch." We keep our garlands for the great minds. We enthrone intellect and dethrone passion, notwithstanding the fact that the word "heart" occurs a thousand times in the Bible, and the word "brain" not once. There are those who look upon all signs of emotion and devotion with distress. "They seek to set forth their faith in mental crystals. They keep a cold bath for every fervor," and when their epitaph is written, sad eyed angels will carve in the marble: "They died of too much self-control." "Light enough, but no heat," was the way some one described ancient philosophy. And that is a good description of much of the theorizing of our

day. It is heat the world needs, quite as much as light. The path to sound thinking is not always through a big brain. Sometimes it is through a warm heart, for

"The heart is wiser than the intellect

And works with surer hands and swifter feet
Toward wide conclusions."

A big brain and a big heart ought to go together. Neither is complete alone. It is the life on fire that kindles a light.

The first enemy to be fought today is

Sheer Apathy.

What breaks the heart of the enthusiast is "to fire red-hot shells into a mudbank." Have you ever meditated on the passion of our Lord? Is there a more pathetic story in literature than the disowning of Christ? He was poor and lonely; cast out as evil; he died upon the cross—died deserted, and men called him mad; he was born among cattle, and died among thieves. If the Lord of Glory came among us today, would we receive him? He was warm; we are cold. He was enthusiastic; we are indifferent. He wept over Jerusalem; we seldom weep, even for ourselves. The church's thermometer has dropped, her step is leaden, her spirit dull. We have lost the fine flavor of our early rapture. There are few any more with flashing eye and burning heart. Some way we must win back that early enthusiasm. It may be that it is the coming of the Spirit that we need to convict of sin and righteousness and judgment, so that our hearts shall burn and our tongues kindle. Time was when sin was an ugly thing. People were positive about things. There were two colors. Things were very black or very white, but now everything is a dull gray.

How often we read in the Scripture that Jesus was **moved** with compassion. "When he saw the multitude he was **moved**." Not simply touched, but swept as by a storm. He wept over Jerusalem, saw the people sinning, saw them missing the mark, saw the harvest of it all, and he wept. Of course it will be very trite, and I shall be enrolled among those who ask silly, unscientific, and impertinent questions if I venture to ask if we really ever wept over Boston and New York. It was a beautiful Jerusalem that he looked upon—the temple like a mountain of snow, forty and six years in building, palaces for Herod and Caiaphas, a grand theatre and a great hippodrome, three great historic towers on the north and east, and an acropolis. Many of you have climbed Mount Olivet and marked its bulwarks. Have you also climbed Corey Hill, and have you seen the gilded dome and the classic marbles of your libraries and museums and colleges, and the clustered spires upon the streets where a million people come and go? Have you wept over those who go down its streets to shame and death? Or have you cried, as Blucher cried, from the dome of St. Paul's: "What a city for pillage!" And have you gone down to join the crowd, and wrest something for yourself out of the general forage and plunder? I would not venture to ask it, but perhaps you might take down your diary when you get home, and see if there is in it any record of nights of anguish and of prayer for lost men such as they put down who wrote in the Gospels the diary of the Son of God.

"At the foot of the cross," says Sir Oliver Lodge, "there has been a perennial experience of relief and renovation. Ours is not a creed; it is a passion. Men in every age have died for it. In every land where its tale is told, and with every new sun that dawns, drunk-

ards may be found whom it has made sober, thieves whom it has taught to be honest, harlots whom it has lifted up to chastity, selfish men who, touched by its preaching, live by a great law of self-sacrifice." It is the root whence blossom great heroisms and charities. All human sorrows bide in His wounds; all human self-denials lean on His cross. Well says Heine: "How great a drama is the passion of Christ! How gracious a figure is that of the Man-God! His words are a balm for all the wounds this world can inflict, and the blood that was shed at Golgotha became a healing stream for all that suffer. The white marble gods of the Greeks were spattered with this blood, and they sickened with terror, and can never more regain their health."

The simple record of three short years of Christ's active life has done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exhortations of moralists. If proof is wanted of the vital forces that dwell in Jesus, we find it in the impression he made upon the men about him. He took a handful of Jewish fishermen, bits of very common clay; but they took their impulse from Christ. His spirit wrought in them when he himself had left the earth, and they became heralds not of a creed, but of a passion. The key to all was the

Realized Personality and Passion of Christ.

He has opened the gates into a new universe. He has taught us that the cross on which the sinless one died for the sinful, is the supreme interpretation of God. "The religious power of the world has not ideals or personal power as its law, but personalities and their deeds. The spiritual power which broke up the old pagan world and founded a new, was compressed into a single volcanic point. He mastered men and events and broke into the leaden night with a blazing passion that was volcanic. He broke up the order of his time, to the breaking of his own heart." Well says Forsythe: "He was an austere Man, a severe critic, a born fighter of choleric wrath and fiery scorn, so that the people thought he was Elijah or the Baptist; yet he was gentle to the last degree, especially to those ignorant and out of the way. Clear, calm, determined, and sure of his mark, he was the next hour roused to such impulsive passion as if he were beside himself. But if he let himself go he always knew where he was going. He poured out his soul unto God and unto death, and was the friend of publicans and sinners."

Such, in outline, was the passion of Jesus Christ, and no man can be the herald of a passion which he does not feel. No man can win for God unless he is willing to pay the price in blood and tears. I make my plea to the church and the ministry for a consuming zeal. "No heart will long be pure that is not passionate, no virtue safe that is not enthusiastic." I make no doubt that our altars are built according to the most approved fashion, and I am ready to grant the virtue of apostolic succession to all who minister there. But the trouble is that on so many altars the fire has gone out. The priests of Jehovah seem to be as impotent as the priests of Baal to call down the heavenly fires. They have poured the waters of doubt over the stones and the sacrifices, and they stand shivering where once there were cleft skies and falling fires which consumed sacrifice and altar, licked up the last drop of the waters of doubt, and demonstrated to all Israel that God and Baal did not keep company on the same Olympus. We have been shaking

up hands, over the cido of faith and immortality, and looking behind with the hope that we might be buttressed by science, rather than by faith.

We preach many sermons about the rejection of Christ, and we blame the men of his century; but what is the condition with us? We bow before the conventional, and are smug and comfortable. If we had Christ with us today, we would find him a great inconvenience and maybe send him to an asylum. Such zeal as his is uncomfortable, but the record of history is that in all its great ages humanity has bridged the gulf which threatened it by "walking over the body of some fanatic who made himself a highway for his race."

Jesus was a man of intense feeling, and he never held in his emotions. When he saw men rob their poor neighbors at the seat of the money-changers, he overthrew their tables and thrust the money-changers down the marble steps. When he saw the city given over to indifference and walking holy places with stolid heart, he wept. To be interested in men and things is not bad form—it is Christlike. To warm up to a publican and to warm over a Pharisee is the kind of business which thrills the heart of God. He said there was one thing all men needed, and that was conviction. We have our foibles and indifferences, our by-plays and our avocations, but we have not convictions. And what is a conviction? Why, something that makes a convict of you; a thing which shackles a man from every other thing; which binds him to a purpose so that he cannot let go. A Christianity without conviction is powerless, and it is a contradiction of terms. A Christianity that prefers plans of salvation to salvation itself, that raises definitions of the nature of Jesus above moral surrender to the joy-giving Saviour, is a travesty on the Gospel of the Son of God.

If you have a little fire, it is hard to keep it going; it has to be constantly watched. But a big blaze keeps itself. McLeod tells of a college professor who had lost all interest in men. "A good dinner and a smoke were all that were left. Society bored him, religion muddled him, politics disgusted him, and stainless flowers rebuked him. Life's candles had burned to their sockets, and the smoldering wicks were going out." A heart that was meant to throb with yearning, as the great engines throb when the "Lusitania" drives her way to a foreign port, had only a gasping spasm over the thought of a good dinner and a smoke!

Dawson tells the story of Charles Pease, the greatest criminal of the last century. When he was on the way to the scaffold, the chaplain was offering to him the consolation of religion. The wretched man turned and said: "If I believed what you say, I would crawl across England on broken glass on my hands and knees to tell men it was true!" It is not prayer that counts, it is

Passion in Prayer.

It is "the effectual fervent prayer of a righteous man (which) availeth much." It is not reading the Scriptures, it is passion in reading. "Search the Scripture." The seal on Adam Clarke's grave is a candle burned down to the socket. Underneath are the words: "In living for others, I am burned away." Carlyle's last message whispered to a friend was, "Give yourself royally!" Aristotle said: "No great genius was ever with-

out some admixture of madness." It was not Erasmus, the polished, the learned, the vacillating, but it was rough, yearning, burning Martin Luther, who made Germany. In his last sermon Joseph Parker said: "As long as the church of God is one of many institutions, she will have her little day. She will die, and that will be all. But just as soon as she gets the spirit of Jesus, until the world thinks she has gone stark mad, then we shall be on the high road to capture this planet for Jesus."

One fears that in some quarters the pulpit has lost nerve and has forgotten the evidence of history, that whenever Christianity has been most convinced she has been most victorious, and whenever she has been most apologetic she has been most futile; and also that it is the schools within Christianity which assert and construct, and not the schools that are critical and eclectic, which have chiefly affected their generation. Our fathers may have been too sure about everything. It would be an immense gain if some of us were absolutely sure of anything. It would be a great disaster if the intellect of the church should be so occupied in recasting the form of the Scriptures as to have no strength left for declaring the Gospel contained in the Scriptures! Is it not time that the strength of the ministry were withdrawn from criticism and given to evangelism? We have had enough of recanting; we long for some confessing. We are justified in disbelieving the things which have not been proved, but only if we believe the things which have been proved. As a cynic said: "We refuse to believe anything because our fathers believed it, and we are willing to believe anything if it is not in the Bible." A book which denies is supposed to be honest and thoughtful, and a book which affirms, it is taken for granted, must be prejudiced and obscure. Those who doubt everything which the church has held for nineteen centuries give themselves amusing airs of superiority, and the people who hold the heart of the Christian creed are liable to be regarded with intellectual pity. There is one thing worse than the arrogance of ignorance, and that is the arrogance of learning. The learned man ought to know better. As a matter of fact, there is no more ability in denying than in affirming, nor any greater ability in doubting than in believing. If there is a bigotry of orthodoxy, there is also a bigotry of heterodoxy, and the last appears to be the more insolent. Why should so many prefer the evidence of non-religious persons on faith, to those who are its chief witnesses? It does not follow that because Darwin knew about worms that he was an authority on the soul; or because Mr. Huxley was a most lucid teacher of natural science, that he had any right to say the last word on miracles. Even in religion one must be scientific and depend, not upon amateurs, but upon experts. "In the high affairs of faith are we not more likely to arrive at the truth by listening to the saints than by listening to persons whose admirable studies have been among the lower animals?" John Watson says there are only two provinces of absolutely sure knowledge—one is pure mathematics, and the other is the experience of the soul. "If Paul had a right to say 'I,' and we allow him to be a conscious being, then he had a right to say 'I know.' And if it be granted that he could know anything, he had perfect right to finish his sentence, and say: 'I know whom I have believed.' And

we can do no better than to accept the certainty of such experience."

It is unbelief that hardens. Unbelief has a chilling, deadening, blasting effect. Christianity came into the world singing, and it has been singing ever since. Unbelief never sings. Unbelief is a sob, a sigh, a groan. Unbelief is a pendulum on the swing. Faith only is equilibrium. We have opinions enough. What we need is convictions. No man will die for an opinion. Hundreds have died for a conviction. Rabelais called eternity "a great Perhaps," but nobody cares to live or die for "a great Perhaps!" It is the certainty that "my Redeemer liveth," the conviction of the many-mansioned home, the Master's "well done," and the fellowship of all those who troop in through the gates over which is written: "These are they who came up through the blood and the word of their testimony," which puts a stout heart under the ribs of death.

We sometimes say that the age of religious revivals is past. But facts give the lie to the assertion. The past few years have seen not only innumerable revivals of the type men said were no longer possible, but Shailer Mathews says: "We have seen extraordinary response the world over on the part of men and women to the appeal of Jesus for that sort of life which he himself lived." It is thrilling to read of the rescue of the lost and the worst in such a book as "Twice Born Men," the title of which in England is "Broken Earthenware." The conversion of the wicked is a marvel indeed, but here is a marvel no less gracious, the complement and concomitant of the first: the miracle by which a clean heart goes after one that is defiled, and to save the degraded and the base becomes his overwhelming passion. If a man has not felt this second miracle, he will have a poor conception of the first. Until he feels his Master's passion he will never know his Master's power; and until he feels that, he is but a cumberer of the ground. "The time will never come," as Ainsworth says, "when simple, life-deep godliness cannot get a hearing." When the world sees the mark of the nails in the palm of the church, it will be no longer faithless, but believing.

In those great addresses which Bishop Foster gave in connection with the centennial of Methodism, there was one burning message which rang through them all. He said that the secret of our success as a church was to be found in

Appeaseless Soul Hunger

When Zion travailed she would bring forth. When men could not live with empty altars and a worldly and lessening membership, then something would happen. When men should cry with Knox: "Give me Scotland, or I die!" then a nation would be born in a day. Until a man can cry about something, "Give me, or I die!" he will not do his best nor gain the most.

The liabilities of the church of God are simply immense. Paul said he was debtor to Greek and barbarian, but there were in his day only fifty-four millions on the face of the earth. Today there are a billion and a half, and the church owes a debt to every one. If that is our debt, what are our assets? Not a system of ethics, nor philosophy, nor theology. Our only available and adequate asset is the passion and the power of the Son of God. If we do not share the first and feel the second, we cannot meet our liabilities, and the church is utterly bankrupt.

There is an old legend that Gabriel was taken into the counsels of God, and the scheme was unfolded to him of redeeming the world by sending out those who would be witnesses and heralds of the Master's passion. When the scheme had been fully unfolded, the angel asked: "What if these men should not be faithful, and this plan should fail? What if their hearts should grow cold, and they refuse to carry the gracious message of the Cross?" The answer came back from the lips of the Son of God: "I have no other plan."

What do you say, my brethren? Shall the plan fail? Somewhere, it may be, the bitter curse will fall out of heaven and smite men full in the face: "Curse ye Meroz, curse ye the inhabitants thereof bitterly, because they came not up to the help of the Lord, to the help of the Lord against the mighty!" But somewhere the prophets of God will cry: "Here am I; send me!" Somewhere Aaron and Hur will stay up the hands of Moses till Israel prevails. Somewhere Joshua will lead the Lord's host, and somewhere David will smite Goliath. The plan shall never fail.

"Some hearts may brood upon the past;

Our eyes with smiling futures glisten;

Lo! now the dawn breaks up the sky,

Lean out your soul and listen!"

God's great miracle is being wrought. The greatest minds and the greatest hearts are coming together. We have had our Borden P. Bowne, greatest philosopher of the age. The last afternoon we spent together we talked only of the life of prayer and the passion for souls begotten at the foot of the Cross. We have had our John Huyler, dedicating with one hand millions to the service of God, and putting the other on the shoulder of a Bowery bum to lead him back to God. I am full of hope. In place of the "Knights of the Juniper Tree," I should like to organize a band which shall be known as the "Knights of the Burning Heart." I hail you as the men who are to bring in the light of a glorious hope and a splendid day. It will cost you something, but you are the heralds of a passion that stopped not at the Cross. We are Methodists. We marched into the last century to the tune of

"No foot of land do I possess,

Nor cottage in this wilderness,

A poor wayfaring man."

Now we have cathedrals and universities, and our people dwell in palaces. When we said, "Silver and gold have we none," we had power to say to the paralytic: "Rise up and walk!" We had better lose our money than to lose that power!

If one may kindle lights which will burn when the stars have smothered their wicks in the ashes of their own undoing, it will be worth while. Let us all say with Martyn, the great missionary: "I have been long in kindling my torch. Now let me burn out for God!"

A pastor who has just had a program laid out for him of things to be done, which included "four hundred pastoral visits a year," retorts by saying, "Let us have a program for the laymen. Let it include two services on Sunday, an occasional service during the week, a trifle more money in the collection box, and a prayer for the preacher now and then." In virtue of which one might easily and safely predict a better state of things all round.—*Northwestern Advocate.*

The Advantages of the Expository Methods

REV. F. B. MEYER, B. A.

THE THIRD OF SIX ARTICLES ON THE NEEDS, PLANS AND METHODS OF
EXPOSITORY PREACHING WITH EXAMPLES.

There are many advantages in the Expository Method. (1) **It saves the preacher from getting into ruts.** One of the holiest and best informed ministers I ever knew, died in comparatively young life, before he had won that position in the great city of his adoption, which his powers merited. His congregation was small, and his church weak. On enquiring the reason, I found that he was always dwelling on the one subject of sanctification, till the people wearied of it. He would return at the end of the week from a series of convention meetings, where his words had fallen on the hearts of the people like rain on newly-mown lawns, and repeated from his own pulpit, Sunday after Sunday, the discourses which had produced such evident and blessed results. The effect on a stated audience was however disappointing, simply because of the iteration of the same lessons, the retreading of the same paths.

Every minister has his special aptitudes. We feel, each one, the drawing of certain subjects. Those which have been our own guiding-stars and beacon-lights naturally and frequently occur to us for public discourse. It is easy to talk of the old time-worn themes, which have become fitted to our hand. And the only hope for many of us is to be compelled to handle those new aspects of the old truths, which are suggested by continuous exposition.

It is related by Dr. John Dick, the well-known professor of theology in Scotland, that he went, in the early days of his ministry to a neighbouring clergyman in the deepest distress, saying, "What shall I do? I have preached all I know to the people, and have nothing else to give them. I have gone through the catechism, and what have I more?" To which his friend replied "The catechism! Take the Bible, man. It will take you a long while to exhaust that."

To use Martin Luther's simile, the Bible is like a fair and spacious orchard, in which all kinds of trees grow, and I quite agree with a friend of mine that the preacher has no right to inflict nothing but his special fruit on his congregation. Granted that he prefers apples, there may be many in his congregation, who prefer plums, pears, or cherries, and surely he is not justified to leave these wasting on the trees, whilst he serves up only apples, apples, apples. He is sent into the Land of Promise to bring back specimens of the fruits that grow there, and should return with the grapes of Eschol, the pomegranates and melons, the golden oranges in baskets of silver filigree-work, as well as the apples that seem to him the very quintessence of delight.

(2). **Continuous Exposition compels the preacher to handle big themes.** We are all tempted to evade the greatest texts, because of their transcendent glory and majesty. We assure ourselves that some day we shall have reached a plateau of such eminence either of holiness or knowledge, that we shall be able to take a snap-shot of the Himalaya ranges that stand as a wall against the sky; and for the present we will postpone the execution of the intention we have formed of dealing with these stupendous themes.

Take for instance the Prologue of the Fourth Gospel, or the High-Priestly Prayer of the xvii chapter, or the opening verse of Heb. I, or the closing verses of Rom. viii: a minister puts these away, saying, "I am not able to handle themes like these, and I do not desire to announce them as my text, lest I excite hopes that I cannot fulfil, and make myself a laughing-stock. Mine is the sparrow's wing, and I have no pinions for these heaven-piercing peaks. I am not sufficient for these things." Therefore some of us never preach on the greatest texts of the Bible. We choose little snippets but not great tracts of truth. It is a profound mistake. If you are conscious of being the man with one talent, exercise it on a big text, the text will insensibly lift up yourself and your congregation. To announce it will appeal to the heightened imagination of your congregation, and this will telepathically react on you.

But these reasonings do not arise, or are deemed unworthy of consideration when the course of exposition brings you suddenly on one of these outstanding paragraphs. It is as when a ship, that had been pursuing the tortuous wanderings of some high-banked river, suddenly emerges on the wide still waters of a lake, mountain-encircled. The passengers expect to be carried across the waters, as they have been conducted along the stream, and as they congregate on deck, possibly they think less than ever of the skill which is guiding them than of the noble panorama unfolded to their gaze.

It is a sad discovery to find the woeful ignorance which prevails in congregations today of the great basic truths of religion, which should underpin the Christian experience. Probably we all shrink from preaching doctrinal sermons as such. The days are past, when our people can stand chunks of doctrine piled on their plates for their digestion. They are not able to masticate or digest them. Minced meat—and minced small—is more to their mind. But if we deal systematically and continuously with the Word of God, we come on the classic passages, on which theology has

been built. When the geologist stands with you at the foot of the chalk-cliffs, it is both easy and natural for him to pass from the single fossil he is handling to discuss the age out of which it came, and its relative position with other ages that have registered themselves above or below the stratum to which it belongs. Your people might present it. But what can they say when you announce as your text 1. Pet. 1. 1-5, because you have determined to take that Epistle as the subject of your next Expository course! The advantages are enormous in this direction; and the wise minister will alternate the various books of the Bible, following a Book of the Old Testament with one of the New, or the Story of our Lord or of His Apostles with the study of the Epistle to the Hebrews, or a Letter of the Apostle Paul.

(3). **The Expositor will be led to handle subjects which would not otherwise occur to him.** In every congregation there are touchy people, who need to be dealt with in regard to some duties they omit, or indiscretions or faults they commit. If the Pastor were to select a text bearing on these points, they would almost certainly suppose that he was levelling his sermon on them, and holding them up before the congregation for criticism and reproof. Men will stand a direct challenge in private. David did not resent Nathan's "Thou art the man," when they two met in the inner chamber of the palace. But when the unnamed prophet from Judah rebuked Jeroboam before all the people that were gathered around the altar, he resented the impertinence bitterly, putting forth his hand from the altar, and crying, "Lay hold of him." Men cannot endure being preached at.

A continuous course of exposition, however, obviates any such imputation. If a passage seems unusually pertinent to some person in the audience, he cannot resent the warning or appeal which the preacher bases upon it. If for instance, there is a wealthy farmer in the congregation who is a notorious skinflint, and not too careful of the interests of his laborers or of the poor around him, he cannot accuse the minister of personalities, if in the regular course of teaching, the sermon is based on Amos viii. 4-7. In the course of my ministry, I have often found that the old Hebrew prophets would say for me all that I wanted to say on Social Economics. Or suppose there is a family-quarrel afoot, arising from the bitter disposition and caustic tongue of man or wife, the whole family cannot resent the plain instruction of the pulpit, which in the ordinary course is dwelling on Col. iii. 18-21. Young women, who overdress, will not think that the pastor is hitting at them, if he has come, in expounding Isaiah, to iii. 16-26.

There is not a phase of character or experience, which is not touched on and treated in the contents of Scripture; and it is a profound loss to a congregation, if it

is not fed on the entire wheat of the Divine Word. Eliminate from our food-stuffs one ingredient, and the children around your board will pay dearly for your neglect. Similarly it is impossible to omit any of the teachings, reproofs, corrections, or instructions of Scripture, without leaving the man of God incomplete and inadequately furnished unto good works. "Every Scripture inspired of God is profitable."

This is why the short term of ministry, too much in vogue in the present day, is so greatly to be deplored. It does not give the minister the chance of unfolding the Bible to his people. He therefore wanders aimlessly over the entire surface of the boundless prairie, browsing here and there, according to his whim, instead of leading his flock systematically from one fenced-in portion to another, until in due time, the whole has been covered, and has yielded its contribution to their health and well-being.

Continuous Exposition not only saves a minister from the imputation of personalities, but creates a well-instructed congregation. It is surprising how low is the average of Bible-knowledge among our people, which arises in part from the use of selected texts and passages. It will shock some people to hear it said, but I profoundly believe it, that the widespread habit of using these booklets, in which tiny tit-bits are served up for consumption is as hurtful spiritually, as it would be physically were we always to stand at a quick lunch-bar to get our meals. They are very well, if used with the Bible, but extremely harmful when used alone; and to the widespread habit of confining our Bible-study to these, may be attributed the surprising ignorance of the Book which is acknowledged to be the Book of Books, whose praises are on every tongue, but the real knowledge of which is less than of the standard works of fiction or poetry.

An amusing instance of this ignorance occurred a generation ago in the British House of Commons. Mr. John Bright, a distinguished member of the Society of Friends, alluding to Mr. Robert Lowe and others, who rebelled against the Reform Bill of the Liberal Leader, said that they had gone into a Cave of Adullam. Two members, leaving the House, were overheard discussing the metaphor. One said to the other, "I say, where did Bright get that illustration of his tonight about the cave?" "Oh," was the reply, "I see what you're up to; do you suppose I haven't read the 'Arabian Nights'?" These men were probably church-goers, for in those days most public men attended church, for appearances' sake. But let us not smile at this mistake, lest we be liable to be held up for repeating it. There are parts of our Bible which we peruse pretty frequently, and they begin to show signs of wear and tear, but other and much more considerable portions are almost as fresh and new, as when they came from the printer 20 years ago.

The Expositor of Scripture occupies a field in which he has no rival. If we discuss politics, the professional politician or leader-writer can easily distance us. If we deal with social questions, the pages of our monthly magazines will furnish better material, more up-to-date, and more highly spiced. We might go further and say that questions of Metaphysics or Philosophy are more likely to be handled well by brilliant thinkers and writers than by the majority of our hard-driven ministers. But when we leave these subjects and bend ourselves to the careful and studied unfolding of the treasures hidden in Scripture, we are monarchs of all we survey, and our right there is none to dispute. What a mistake it is, to vacate an unassailable position as the Expositors of Scripture, and descend into lower levels where we expose ourselves to invidious comparisons. Our prerogative is to command ourselves to every man's conscience in the sight of God by manifestations of the truth, and by this sign alone can we conquer.

When Richard of England, on his way back from the Crusades, was waylaid by his enemies, and imprisoned in a remote castle in Austria, his bereaved subjects had no clue to his whereabouts. But in his household there was a French musician, Blondin, who resolved to discover his master. If he had used the methods which the statesmen of the realm were employing, he would have stood at a great disadvantage, because they were adepts in their business; but there was one art in which he stood alone. The king and he had spent long hours together, as true troubadours, inventing lays and sonnets, with which they two were alone acquainted. This was his perquisite, his talisman, his clue; and singing these lays through Europe beneath the windows of each frowning fortress, he finally heard them repeated by a manly voice which he knew and loved, and in that repetition was assured that he had discovered the prison of his captured lord. This led to Richard's emancipation by the payment of a heavy fine. So the minister of the Gospel, like another troubadour, has to go through the world with one instrument in his hand—the Bible—the strains of which he must elicit with no uncertain touch, confident that they will secure a deep response from the heart of man. From each man's conscience in God's sight the answer comes back to the Word of the Eternal, which proves that the Creator of the one was the Author of the other. No one can vie with the minister in this special office, which has been entrusted to him by Christ, when he said through the Apostle to all his Timothy's, "I charge thee in the sight of God * * * preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching; for the time will come when they will not endure sound, ie., healthful, doctrine; but, having itching ears, will heap to themselves teachers after their own lusts."

But the last argument that we will advance here for continuous Exposition is, that while it honors the Word of God, it gives immense force to the ministry that is based upon it. We are so familiar with the spectacle, that it fails to impress us, that during the delivery of a sermon the Bible lies open, as though the preacher were giving it an utterance. In a sense we may apply to the Gospel ministry statements originally made of our Lord. "The Word was made flesh, and dwelt among us, and we beheld its glory, the glory as of the Only-Begotten of the Father."

This has been the stronghold of the Protestant Church. Before the Reformation, the priest occupied almost the entire space in the eye of his contemporaries. The sacraments became an unintelligible mummerly, the truths of the Gospel receded further and further into the distance, and were veiled by the grossest superstitions. The Bible was practically a lost Book, and it was the desire of the ecclesiastics of the age, that it should remain so.

Luther's discovery of the Bible on the shelves of the monastery dated a new epoch in the history of Europe. True, Wyclif and Huss had striven to give it to the common people, but their efforts had been largely overborne by the opposition with which they were confounded. By the peculiar providence of God, and because the times were ripe, Luther not only survived all the plottings of the enemies of the Truth, but was able to translate and print the Scriptures in the tongue of his people. In addition, he was a massive expositor and preacher of what he had discovered. His expositions remain to the present day as magnificent contributions to expository literature. There is probably no more illuminating commentary extant than his on the Galatians.

Thus the Bible superseded the Altar, and the Expositor the Priest. "No greater change," says Green, the historian, "ever passed over England during the reign of Elizabeth. England became the people of one Book, and that Book the Bible. It was read at churches and read at home, and everywhere its words, as they fell on ears which custom had not deadened, kindled a startling enthusiasm. When Bishop Bunner set up the first six Bibles in St. Paul's, 'many well-disposed persons used much to resort to the hearing thereof, especially when they could get any that had an audible voice to read to them.' But the goodly exercise of readers, such as Porter, was soon superseded by the continual recitation both of Old Testament and New in the public services of the Church!" This recitation and exposition has been the glory and strength of an evangelical ministry from that time onwards.

The Expositor of the Bible is therefore in the line of a great succession. The Reformers, the Puritans, the Pastors of the Pilgrim-Fathers were essentially expositors. They did not announce their own particular opinions, which might be matters of

private interpretation or doubtful disputation; but, taking their stand on Scripture, drove home their message with irresistible effect with "Thus saith the Lord."

Surely we may go beyond that great age through the centuries to Augustine and Ambrose, to Chrysostom and Athanasius, always their appeal was to Scripture, and their strength in its systematic unfolding. The sermons of the Apostles were little else than quotations and applications of Old Testament Scriptures, and our Lord's own appeals were enforced by citations from the Law, the Psalms, and the Prophets.

When the minister is always turning to the Word of God for his authority, when his finger falls naturally on the open page where the proof text awaits his appeal, when each argument is clenched by the endorsement of the Divine Word, he not only places himself on the highest vantage-ground possible, but compels his people to stand before the Supreme Tribunal.

Of course we understand that things are true so far as they are so in the nature of things. Speaking of the ultimate sanctions of right and wrong, we may say that they are to be found in the moral constitution of the Universe, which is necessarily what it is; but as the chart reveals the headlands and indentations of the coast, so does the Bible reveal the inexorable demands of God, which were established before the foundations of the earth were laid. Therefore when the minister buttresses his words on

Scripture, and shows that he is warranted in his assertions by the Word of God, he is bringing into court not only the sacred record of the experiences, revelations and meditations of the chosen channels of the Divine Spirit, but he is summoning the very foundations of the moral Universe to affirm that what he says is true. This enables him "to speak with authority, and not as the scribes."

For most of us, it is unwise to enter into detailed defence of the Bible. The familiar humorous story of the verger who said that he had heard all the Bampton lectures and was thankful to be still a believer, suggests that the effect of such sermons on ordinary people is rather in the direction of disturbing than of re-assuring them. Probably the Bible is better left to give its own witness to itself. We are not sent to defend the Bible, but to give it utterance, and it will defend itself and its expositor. Your congregations seeing your deference to the authority of Scripture will come to honor it as you do. They will regard it as the ultimate appeal, the judge that ends all strife. There is of course a gradation in its teachings, from the twilight of the earlier portions to the meridian of the Epistles of John, but it stands for evermore not only as the Illuminator and Comforter of the soul, but as the power-house from which the energy of God is passed into the sermons of the preacher and the resolutions of his congregation.

Restored Harmony

REV. F. B. MEYER, B. A.

**"Their line is gone out through all the earth,
and their words to the end of the world."**

Psalm xix. 4.

This word translated "line" is very interesting. In the first instance it means a measuring-cord, such as is used by an architect for purposes of surveying. Thence it derived the further idea of a cord tightly stretched which gives a musical sound. This is the interpretation taken by the Septuagint, and reproduced by the Apostle Paul when he quotes this verse in Rom. x, 18: "Their **sound** went out into all the earth, and their words unto the ends of the world." He uses the same word, indeed, in 1 Cor. xiv, 7, of the sweet sounds of the pipe and harp. It is held also by an eminent commentator on the Psalter that the word really means **chord** or **keynote**; and this view is supported by Eusebius, who paraphrases the verse thus: "The voices of days and nights, to those who are able to perceive them, shout so loudly that their rehearsal reaches every ear. Accordingly the whole world of human beings is filled with their well-measured, alternate, choral singing." In this regard the heavens maintain for all creation the time and rhythm in the great concert of songs without words; and is not this what the ancients taught, that

there is music in the spheres? Addison sings:

"What though, in solemn silence, all
Move round this dark terrestrial ball?
What though no real voice, nor sound,
Amidst the radiant orbs be found?

"In reason's ear they all rejoice,
And utter forth a glorious voice;
For ever singing as they shine—
The hand that made us is divine."

1. THE ORDER AND HARMONY OF NATURE. The eighth Psalm begins with the words, "When I consider Thy heavens, the moon and stars," so clearly it was composed under the aspect of night. Here the sun is depicted as a bridegroom emerging from the glowing chambers of the east, which clearly stamps this Psalm as having been composed under the aspect of the morning glory. There were three ideas in the Psalmist's mind. (1) **The personality of the Creator.** The azure blue, which to us speaks of infinite depth, to David appeared as a piece of blue tapestry which had been woven on the Divine hand-loom: "The firmament showeth His handiwork." The materialist speaks of the eternity of matter, and argues that Nature contains, locked within herself, the plan and po-

tency of her own existence. The idolater is disposed to believe that the sun and moon and heavenly bodies are deities who determine the lot of human life and need to be propitiated. But against each of these David put the conviction that the heavens declared the eternal power and Godhead of the Almighty. Comte, the philosopher, ventured to say that the heavens declared the glory of the Astronomer, not of God; but, as has been truly said, wherever there is order there must be thought, and wherever there is thought there must be a thinker; and who is that thinker but God! He hath not left Himself without witness. His invisible things are clearly seen through the things that are made. Through the solar realms the anointed ear detects a voice saying, "God is, God made us, God is here."

(2) **The silence with which the testimony is given.** The Authorised Version rendering obscures the sense—e. g., "There is no speech nor language, where their voice is not heard." How incomparably majestic is the original: "There is no speech, there are no words, all inaudible is their voice!" The silent splendor of the midnight sky, of sunrise smiting the Alps, of the Aurora at night, of the noiseless revolutions of the worlds, fill our hearts with awe. The contrast with the hubbub and storm of human life is so absolute; and yet the Psalmist says one day "wells over" into the next with speech, and night signals on to night. This blending of speech with silence is the best restorative of the overwrought brain. It is only when we are still as to the physical ear that we can detect the harmonious voice of Nature. Alas, for those who will not, or dare not, expose their souls to these eloquent and silent preachers!

(3) **The energy that thrills through Nature.** The sun is depicted as a strong man. Modern science has demonstrated the truth of this conception of strength as attributed to the sun. We know that the ultra-violet rays, or actinic rays, contain a virtue, an energy, which is probably the source of all power in the natural world. The coal of the mine, the electricity stored more or less in all substances, the power that drives our factories, locomotive and motors, the life-giving power in all vegetable and animal existence, are all variations of solar energy.

But, after all, the supreme thought suggested by the heavens is **their purity and order**. One looks up into the blue of the midday sky, conscious that there at least is perfect purity. There is no discord between them and the Divine nature, no want of harmony in their relations to each other, no stain of impurity or evil. Silently they have witnessed scenes of outrageous crime upon our earth, but they have not been infected or inflamed. And as we look towards them, our hearts condemn us. Here are the ninety and nine that have not gone astray, but you is unto us that we are people of unclean lips, and our dwelling is in a world

of uncleanness. For us there is but one confession to the Shepherd of these hosts, who calleth them all by their names, "We have gone astray like lost sheep."

II. **THE ORDER AND HARMONY OF THE MORAL WORLD.** The Psalmist, in the second division of this sublime ode, turns to the moral world, which underpins the physical, and which fashions the Scriptures. A German writer has said that the two things which struck him with the feeling of the sublime were the starry heavens outside and the moral sense within. Instead of the "moral sense," let us substitute "God's Revealed Word," and you have the precise contrast of this Psalm.

We cannot stay to notice the affectionate terms in which he refer to it. Six different words are used: "the law," "the testimony," "the precepts," "the commandment," "the fear," and "the judgments" of Jehovah. Note that whereas for the description of the book of Nature, he uses the Hebrew EL for the Almighty, in this description of the Scriptures of Truth he employs the name Jehovah, which always describes the Redemptive aspect of the Divine Nature.

We must concentrate our thought on the life which the moral law intends. If we were to obey the impulses and intentions of that silent moral world with the same precision as the worlds obey the motions impressed on them by their Creator, there would result the light, the music, and the order that are so evident in Creation. They are **perfect**—ie., without flaw; and if we were ruled by them, our soul should be "converted"—ie., established and kept in the original divine ideals. They are **sure**—ie., steady, not fitful or intermittent in their effect, communicating infallible wisdom to any soul that will open its windows and doors to receive their radiance. They are **right**—ie., they prescribe the true and direct road towards man's goal. They are **pure**—ie., they have a radiance like the sun, only of a higher quality than his. They are **clean**—ie., absolutely free from the loathsome impurities of the human heart. They are **true and wholly righteous**—ie., corresponding to the facts of God and of humanity. They rival the wealth of **gold** and the sweetness of **honey**.

We may paraphrase the words of the Psalmist thus: "The Scriptures declare the glory of God, and inspiration shows His handiwork. Book unto book wells over with speech of Him, mystery after mystery shows knowledge. There is no speech nor language which the ungodly can hear. Their voice is not heard, yet the music of their speech has gone forth into all the world, and their words to every nation under heaven. In them there is provided a tent for Jesus the Christ, the Sun of Righteousness; and as the clouds of the Eastern sky glow with glory, when the sun emerges from the night to begin the labor of the day, so do the Scriptures glow in every line and verse with the reflected

glory of the King of Glory. None are hidden from the heart of His heart, or the love that He hath towards the children of men."

III. THE DISORDER AND DISCORD OF THE INNER WORLD. What is this that we meet? What is this about errors and secret faults and presumptuous sins and the great transgression? Why does the Psalmist appeal to Jehovah as his Rock, and notably as His Redeemer? Let Milton answer:

Disproportioned sin

Jarred against Nature's chime, and with harsh din
Broke the fair music that all creatures made
To their great Lord, whose love their motion swayed.

There are four words here demanding careful thought. "**Who can understand his errors?**" The Hebrew word indicates sins of ignorance or inadvertence; we might call them unsuspected sins. How well I remember years ago my first lesson in elocution. Though I had no special conceit of myself, I had no idea how faulty my speech was till my master imitated it. It startled me as much as when first I heard my voice come back from the phonograph. Probably all of us are committing sins daily of which we know nothing. Below our outward action, there is a whole world of thoughts, impulses and emotions, which we accept as ordinary and human, but would be the first to condemn if we saw them as God does. Traitors are in the camp! White ants are eating out the pith. Grey hairs are on our heads, though we know it not. We are unkempt and ill-dressed, because we have shaved and dressed in the dim morning twilight. We are perpetrating habits that are undermining our spiritual health, as certain other habits are sapping our physical. We have contracted disease which is at work in our nature, dragging it down imperceptibly, though we wist it not. The Delilah razor is creeping over our locks of strength, though we are unaware. We call vices by euphonious names, as when we call anger "righteous indignation," or passion, "a warm nature," or the love of money, "a prudent care for our own." David flared up when he heard the story of the rich man who took the poor man's ewe lamb, but had no sort of idea that he was doing the same thing himself. If we were to take the poor daub of our character and place it alongside the perfect beauty of Christ, we should have very little to think or say of ourselves thereafter.

Cleanse thou me from secret faults. We may take those as being the faults which we hide from the eyes which are closest and quickest. A little while ago the papers reported that the cloud by day and fire by night which hovers over Vesuvius has ceased, and that instead invisible vapors, full of poison arise from the crater? Better the visible than the invisible emission of destructive gases. So secret faults are

more perilous than open ones. Dr. Watkinson has told us that elephantiasis may be occasioned by a mosquito bite. The worst diseases to which we are heir begin with infinitesimal bacilli. It is wise in physical health to watch for those secret warnings which portend coming disaster. Hide these, and the full power of some terrible disease will presently assert itself. Are any yielding to secret sins, sins which they dare not speak of, which their dearest would be the first to judge, and judge harshly in others? Let such emulate the Psalmist in his desire to regulate his life in its most secret springs. If you would deal successfully with a child's character, says one, you must begin with its mother's mother. And if you would be kept from a fall which will bring disgrace on your name and family, begin with David's prayer. The oak would never fall before the gale had it not been the prey of the insidious insects which had eaten out its heart.

Keep back thy servant from presumptuous sins. The word "presumptuous" literally means that **which boils and bubbles.** This is a befitting term for the sins into which we are hurried by the agitation of excited impulses and passions in spite of the remonstrances of our conscience. They are sins that the doer when he does them, knows to be wrong. Do we not all recall moments when we know that a certain deed was wrong, but we have set our teeth to do it, and have done it! Now, of course, such sins may so frighten us that to have committed them once will set us against them for ever. David's agony over his sin with Bathsheba, like a prairie-fire, burnt his heart bare, and no similar act could find aught to feed upon. And a man's sin may prove his salvation, but it is not always so. Presumptuous sins may get dominion over us. The physiologist tells us that the repetition of the same action, for but a few times, deeply affects the particles, tissues, and nerves of the body, establishing a strong tendency in the same direction. The track, once trodden, becomes more and more a path. The rill that trickles through the dyke will become the flood. The weed which is but a single plant today will become a mass of floating vegetation tomorrow. One pair of grey squirrels filled Regent's Park with that species and drove out all the little brown ones, that had held undisputed sway. "Look, therefore, carefully how ye walk, not as unwise, but as wise." The collier who descends the pit and walks through the long galleries, guarding his lamp, has our profound sympathy, but what shall we say of him when he opens his lamp to light his pipe! Alfred Nobel, the great inventor of explosives, faced the most tremendous perils in carrying out his experiments. On one occasion he crept up to a large cask of dynamite, and cut out an explosive, in the very nick of time. But how different such an attitude to the presumptuousness of the fools that would play

with nitro-glycerine. This world of ours is by no means **fool-proof**, and we need to ask daily that we may not be led into temptation, or may enter the fire with our powder saturated with moisture.

So only shall we be preserved from **great transgression**. This means rebellion and revolt. Here is the result of tampering with temptation, that there is an entire casting off of all allegiance to God. This is the terrible sequel. He who toyed with evil becomes mastered by evil. "His servants ye are whom ye obey." The secret obedience of the traitorous heart to the enemy of our Master prepares the way for his enthronement and crowning. First, unsuspected sin, unsuspected through unwatchfulness; then secret sin, known to the soul, but hidden from others; then presumptuous sin, impetuous and bare-faced; lastly, the great transgression, when the soul disowns God. "Lust, when it hath conceived, beareth sin; and sin, when it is full-grown, bringeth forth death."

See, then, what has happened. Yonder is the Order and Beauty of the Physical World; within is the Order and Beauty of the Moral World. But now we are face to face with the Disorder and Discord of the Inner World of Man Soul. What can be

done? Man cannot right himself. The forces of evil are too strong, because generations of evil-doers lie behind us. What, then, shall we do? To whom can we turn? To none, save to our God. He is our **Rock**, the eternal ground of all Being, of all Truth and Right and Holiness; but He is also our **Redeemer**, our God, having tender pity for our fallen and sorrowful state.

Rock stands for strength, and we need strength. Redeemer means love, and we need love. Both are blended in Jesus Christ. Here is that of which Creation and the Moral Law cannot speak. In them there is apparently nothing but Law, swift to smite, merciless and unsparing. But the missal of Gethsemane, Calvary, the open grave, declare the glory and handiwork of God as neither of the other books could do. Is there no speech, no language from those mute wounds, more eloquent than all the speech of suns and worlds?

But what will He do? First, He clears from guilt; and next He keeps back from presumptuous sin, by the saving strength of His right hand; and next He brings us into At-one-ment with God, and so into accord with the fair music that all creatures make to their great Lord.

Don'ts For Ministers

An English paper gives the following as part of the charge delivered at an installation by a Detroit pastor. It is full of suggestion:

- Don't study without prayer.
- Don't pray without study.
- Don't feed people with unbaked dough.
- Don't tell all you know in one sermon.
- Don't put the hay too high in the ricks.
- Don't offer them sentimental confections or intellectual shavings.
- Don't mistake philosophy for Christianity; cant for piety; noise for zeal, or crowds for success.

Don't be so broad that you can float nothing but intellectual chips on your shallow stream.

- Don't scold.
- Don't wear the cap and bells.
- Don't mistake length for profundity, nor brevity for wit.
- Don't lash the back of a sinner instead of the back of sin.
- Don't offer to other people manna which you have not tasted yourself.
- Don't imagine your sermons to be a revelation, or anything but the text to have "Thus saith the Lord" written across it.
- Don't let your harp have only one string.
- Don't be a vendor of nostrums.
- Don't try to make bricks without straw.

THE MAKING OF THE PERFECT MAN.
"That we may present every man perfect in Christ Jesus."

That is the ideal. How are we going to bring it about?

1. By preaching Christ, "Whom we preach." To leave Jesus is like trying to make a garden and leaving out the sun.

2. By educating the moral sense. "Warn-

ing every man"—disciplining the conscience. We can measure our increase in moral sense by our discernment of trifles.

3. By the consecration of sacrificial labor. "Whereunto I also labor, striving according to his working, which worketh in me mightily." We must labor to the point of weariness. To tell of the blood I must give my blood. No one preaches unless he gives blood. "He that drinketh my blood" hath blood to give, hath life to give. "Be thou faithful unto death"—unto death now—"and I will crown thee" now with life.—*Rev. J. H. Jowett.*

DON'T MONOTONE.

There is a curious objection said to have been made by a feminine critic of the ritualist school to the reading of God's Word with proper emphasis, inflections, etc., viz., that that kind of reading gives in some measure man's interpretation to the Divine Word, which no man in reading it should attempt to do. But as we are giving hints for other than ritualistic priests, we would suggest the importance to the audience of the preacher employing variety of tone and emphasis in his Scripture readings, so as to bring out as fully as possible the full meaning of every phrase even, in the passage read, so that both his tone and the rapidity of his utterance may be in accordance with the style and sentiment of the composition; reading slowly and with subdued voice, if the sentiment requires it, and rapidly and with lofty tones, if this will accord with the subject set forth. Why should not the pulpit reader pass from grave to vivacious, from slow to rapid, and from low to loud, if this varied method suits the expression of the subject, helps to unfold its meaning, and tends

151 YEA PRESBYTERIAN FOR LIFE INSURES MINISTERS OF ALL PRO ALSO THE

- I. **Life Insurance is a business proposition,** to be determined on its own merits. The minister should take his insurance, for example, with that company that gives him the greatest possible security, the lowest possible premium rate and the largest possible benefits. To do otherwise is to sacrifice interests that are vital and to waste money that should contribute to the minister's own life rather than for the benefit of anybody else.

The Presbyterian Ministers' Fund averages a premium rate about 20% below that of other companies. It allows a full year for payment of premiums without interest, or its premiums may be paid monthly without interest. It allows policy loans at the low interest rate of only 4%. It allows a discount of 4% for payment of all premiums in advance. Its policies are non-forfeitable and it has never contested a claim in its entire history of 151 years.
- II. **Life Insurance can be better effected** by correspondence than by agents. The Fund's business is done by correspondence directly with ministers. The large commissions paid agents are therefore saved for the benefit of the ministers themselves. More is paid by the general life insurance companies in commissions to agents than is paid in dividends to policy-holders. When insurance is written by correspondence from the Home Office it is not subject to misrepresentation or misunderstanding. The statements made regarding same are of record and become as binding as any part of the contract itself. They are therefore made as simple and clear as possible. The insured knows what he is getting and can refer to his correspondence at any time to reassure himself of the character of his contract.
- III. **The Presbyterian Ministers' Fund** is a ministers' company and the only company giving to ministers the advantage of the exceptionally low mortality experience of their own preferred class of risks. It is the duty of ministers to help all men but especially to help one another, that their own best interests may be served, and therefore it is their duty to insure in their own company and stand together under its mutual protection and advantage.
- IV. **In making the foregoing statements** the Fund is prepared to demonstrate their value. 151 years of uninterrupted and successful management, with abundant assets to meet all of its obligations and a surplus of more than one-half million dollars over and above such obligations, is sufficient evidence of the absolute security of the Fund. There is no life insurance policy issued except by the Fund that allows the conditions named in the foregoing statements, and yet, all of these conditions are of greatest possible service and benefit to ministers, enabling them to take out insurance when otherwise impossible and to carry it when otherwise it would have to be sacrificed and lost. Moreover, in the fourth annual report of the Carnegie Foundation for the Advancement of Teaching, etc., there appears the following statement in reference to the Fund:

R S O L D

MINISTERS' FUND

INSURANCE

TESTANT EVANGELICAL CHURCHES

IR WIVES

"Its policy contracts excel in liberality those of any other company, offering greater surrender values, lower interest upon loans to policy-holders, **lower initial premiums** and **lower subsequent net costs**. Its rates probably represent the minimum which is likely to be reached in conservative insurance management."

For example, on a **Twenty Year Endowment** policy for \$10,000 at age 35 the difference in the net premium of the Fund and that of the average company compounded at 5% for the policy period nets about \$1,400. The amount of savings in interest in policy loans nets over \$1,800, making a total saving of \$3,262, or over 32% of the face of the policy. Is this not worth saving?

- V. **But our easy terms for payment** of premiums is of more value to our ministers than all other benefits combined. Ministers, in most instances perhaps, are not able to buy insurance and pay cash for it. The year that is allowed for the payment of such premiums is sufficient time for them to accumulate the necessary savings to meet their premium obligations. Ministers, moreover, are so often overtaken by misfortune that their insurance in other companies has to be sacrificed and lost. With the Fund it is different. Our easy terms for payment of premiums saves the insurance which otherwise would fail them.
- VI. **The Presbyterian Ministers' Fund** wants every Protestant clergyman identified with it under one or other of its policy contracts. It writes Whole Life, Limited Payment Life, Ten, Fifteen, Twenty, Twenty-five and Thirty Year Endowment and also Annuity Policies. If you will kindly fill out and sign the card attached and mail same, statements of different policies will be sent with a **SPECIAL PROPOSITION** that cannot fail to interest you.

PRESBYTERIAN MINISTERS' FUND

for

LIFE INSURANCE

908-14 Commonwealth Building
Philadelphia, Pa.

I was born.....day of.....18.....

(Signature)

(Address)

Denomination

to impress the truth so uttered upon the mind and heart of the hearer? The monotone is more like "the hush-a-by-baby" of a mother putting her child to sleep, than the rousing tones of one who is speaking to those who are, in a measure, slumbering in sin, and is saying to them: "Awake, thou that sleepest!" or addressing those who are, like Lazarus, bound in grave clothes, to whom Jesus called with a loud voice, "Lazarus, come forth." So should the preacher speak to sinners: "Arise from the dead, and Christ shall give thee light."—*A Brother.*

FAMILIAR MAXIMS FOR SERMON-IZING.

"What thou seest, write."
"This one thing I do."
"Aim to kill."
"Cut it out"—say, down to "fourthly."
Thou shalt not "preach," talk.
Have both a subject and an object. Reach your object through your subject. Abandon your subject at any time to reach your object. Never abandon your object.
Do something else next time; for fear there will be no next time, do it now.
Write as you would talk, lest you should talk as you would write, which would not be preaching.
Use the file—but to sharpen as much as to polish.
Repeat twenty times, if necessary; otherwise not once.
Start up no rabbits you do not intend to run down; no dogs you can not throttle.
Nothing is too good for God's word. "Keep the hearers guessing," but take care they do not "give it up."
The sermon is not a product, it is a producer's tool.
Never "condescend." You will have to talk "up" and not "down" if you reach immortal souls with God's truth.

If "pegs" are necessary for your thought, how much more for the hearer.

Mix all rules with brains.—*Rev. P. W. Cran-nell, D. D.*

MORE DON'TS FOR THE NEW PASTOR.

Don't imagine that your predecessor accomplished nothing or knew nothing. The probability is that he was about your size.

Don't be jealous of him. You will be glad to have them speak well of you when you are gone.

Don't expect to work a revolution in six months. Great bodies move slowly and small ones are often still more slow.

Don't attempt a revolution. To get this world a little nearer right is about all one man can expect to do.

Don't want to work a revolution. Why should you? This is a church of the living God, and it probably has the root of the matter in it.

Don't publish that your congregations are doubled, prayer meetings quadrupled, etc. If they are, be thankful, but publication may be premature. If all the reports from the first six months were true and ratios maintained, the problem of "the evangelization of the world in this generation" would be solved in two years' or less.

Don't imagine that you become another man in the new place. You are no larger and no different. Your sublime head is no nearer the stars.

Don't imagine that the new place is so very new. There will be the same old difficulties. Folk are folks, everywhere.

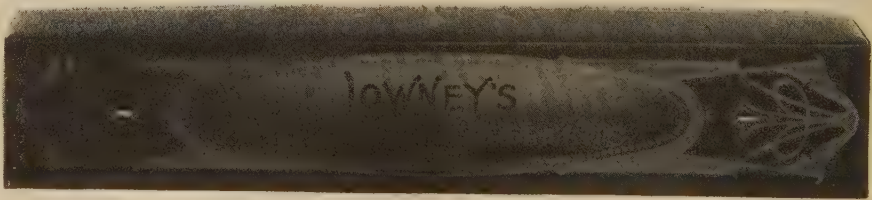
Don't lay your axe at the root of trees, literal or metaphorical, which have taken decades to grow.

Don't imagine that plans and methods which worked well in your last church will necessarily work here.

Don't issue bulletins of victory on the day of assuming command.

Don't assume command.—*Author Unknown.*

1/2-lb box is 4 times as large



1/2-lb box is 4 times as large



LOWNEY'S CHOCOLATES FOR YOUR XMAS CANDY

Give your scholars the best candy in boxes instead of cheap bulk candy. You can afford to at the prices quoted.

1. FOR \$10 we will send you 100 boxes Lowney's 1/4-lb. 7 x 1 1/4-inch boxes candy and The Evangel 3 months to all your teachers.

2. FOR \$5 we will send 100 boxes Lowney's 1/8-lb. box 4x2 1/2-inch boxes candy and The Evangel 3 months to all your teachers.

If your school is graded we will furnish Evangel Graded Guides instead of The Evangel. Will ship freight or express collect—Freight all right up to December 10.

Reserve 100 (or more) offer 1—or 2, and I will send check within 10 days.

Name

Address

F. M. Barton 711 Caxton Building Cleveland, Ohio

METHODS OF CHURCH WORK

E. A. KING, EDITOR, NO. YAKIMA, WASH.

December! The last month in the year! The one final opportunity of making up for lost time has finally arrived. We wonder how many pastors are really ready for it.

Each month during the year we have conscientiously warned the reader of the rapid passing of time and the importance of planning long weeks ahead. If our suggestions have been taken kindly and seriously there ought to be a large number of pastors this year ready for the closing month. We hope so, at least.

December is a difficult month for the pastor. People are looking forward to Christmas and are exceedingly busy. The other day we asked a young business man to assist in some form of church work, and his reply was, "Wait until after Christmas and then I will help you!" If we are to accomplish what we ought it will be largely because we act in time, and present our cause early before other plans are laid.

The editor of this department extends his best wishes for a very happy and useful Christmas.

* * *

During the past few months this department has received numerous letters of good-will and hearty appreciation for the help that has been rendered to busy pastors. We acknowledge these helpful words here and most heartily thank our correspondents for the encouragement they have given. We desire to make this department the best one of its kind and be always pleased to know when a brother pastor has been benefitted.

* * *

Brethren, may we make one request as the old year closes and a new one begins. You will make a few new resolutions, we are very sure. Will you not include in your list just one more? Resolve to send to the editor of the Methods Department samples of all your methods.

This is a co-operative department intended to be mutually helpful. It will cost you little time and money to send one copy each of everything you issue to THE EXPOSITOR. Send everything that would help us to E. A. King, South Sixth street, North Yakima, Washington.

Rev. Christian F. Reisner, in his excellent book, "Social Plans for Young People," says, concerning the teaching that is possible at Christmas:

"It is too bad to lose the teaching opportunity of Christmas. The holiday is, of course, a very busy time. The program suggested may be given some weeks before, and not prove to be premature. Where did the name originate? How long has this custom of giving presents existed? Where and when did the 'Santa Claus' myth arise?

"Gather a few Christmas myths from different countries: e. g., in Russia the mysterious visitor is an old woman, who was invited by the Wise Men to visit, with them, the 'Bethlehem Babe;' but, being busy, she postponed it until they had gone without her. She then

started alone, and ever since has visited the children on Christmas eve, looking for him.

"Give an account of the celebrations in foreign lands. It may be witnessed in the foreign sections of our cities or in the mining camps. Sing the old carols. Have a good recitation or story, like 'The Bird's Christmas Carol.'

"What are the evils of Christmas, and what are the blessings? Let every one present tell of the most vivid childhood memory of the day. Many original and mirth-provoking incidents of actual occurrence thus come into circulation."

He also suggests an exhibition of Madonnas with an explanation of them.

"Give an evening to the exhibition of copies of the different Madonnas. It will be surprising how many pictures of Madonnas can be gathered in the ordinary way, and some of them at least will be very fine. Have some one trace a few of the traditions taught by the Catholic church about the Virgin Mary. It will explain various paintings, and help us to understand them.

"Get the life history and inspiring purpose of the more prominent painters; e. g., tell how Andrea-del-Sarto painted to supply the extravagant wants of his beautiful but cold-hearted wife. He always put her face in as the 'Madonna,' and that is the reason that the beauty there lacks softness.

"Recall the fact that the 'Sistine Madonna' was painted by a comparatively young man. It will be interesting to know that Michelangelo learned a number of trades, and that he slept with his clothes on, so that he could jump to work at any hour of the night when an inspiration came.

"Compare the different Madonnas, and point out their weak and strong points. It will bring sweet lessons and arouse an interest in real art. The same plan could be successfully carried out for pictures of Jesus, and other religious paintings. It will easily be possible, at the same time, to show that most of the best art clusters around Jesus, his life, teachings, and followers, or at least Christian facts."

A CHRISTMAS GIFT TO CHILDREN.

Frequently a pastor desires to remember the children of the Sunday School with a little holiday token. A book-mark, published by Joseph E. Bausman, Philadelphia, makes a very suitable gift. The pastor may have anything he desires printed on the back of the card:

**12 BOXES LOWNEY'S CHOCOLATE
CREAMS FOR XMAS AND THE EVANGEL FOR
6 MOS. \$100. F. M. BARTON, CLEVELAND, O.**

**12 CHRISTMAS POST CARDS
FOR YOUR SCHOLARS AND THE EVANGEL
3 MOS. 25c. F. M. BARTON, CLEVELAND, O.**

**12 TEXT BOOKS FOR 1911 LESSONS
FOR SCHOLARS' XMAS AND THE EVANGEL
1 YEAR \$1.00 F. M. BARTON, CLEVELAND, O.**

Dear Friend:

As your pastor and fellow-worker in our Church I send you Christian greetings and the assurance of 3 John 2.

During this coming year may we bring many to Christ believing Heb. 7:25.

Like the Bereans may it be said of us Acts 17:11.

In our daily life may we experience the truth of 2 Timothy 2:19.

Whether you are present or absent from the Church services please remember 2 Thessalonians 1:11, 12.

I wish you a happy and blessed New Year praying for you 2 Thess. 2:16, 17.

Will you come to our New Year's service onevening, or if not, send to me some greeting or wish for the Church?

Faithfully your pastor,

G. J. Timothy.

A PASTOR'S HOLIDAY CARD.

A number of pastors who use cards of cheer in presenting holiday greetings may find help in the selected forms:

AIDS TO THE PASTOR IN PREPARING FOR CHRISTMAS.

With pastors, as with other public teachers and leaders, the seasons seem to follow one another with great rapidity. Though the Christmas season comes only once a year, still we are never quite prepared for it. It takes us unawares. For this reason THE EXPOSITOR may be expected to awaken the busy pastor and stir him into action.

* * *

There are an increasing number of our readers who preserve copies of this magazine for reference. It is not always convenient to consult the index of each volume so we venture to assist the busy worker by placing before him a fairly complete list of references to Christmas plans. Vol. 8, No. 3, Dec., 1906, p. 121; Vol. 9, No. 3, Dec., 1907, p. 124; Vol. 10, No. 3, Dec., 1908, pp. 97, 98, 99; Vol. 11, No. 3, Dec., 1909, pp. 179, 182.

* * *

For those who need selections for recitations, the Penn Publishing Co., Dept. E, 927 Arch street, Philadelphia, issues numerous books and pamphlets.

* * *

Once in a while a preacher needs to have his homiletical mind stirred by new thoughts or by old ones put in different language. Jennings

& Graham, Cincinnati, have recently issued four volumes of sermons under the general title, "Christmas Festivals." One of these is, "Christmas Sermons," by Francis J. McConnell. The volume contains fifteen sermons. The type is large, the style attractive, and stimulating. The volume costs a dollar and it is worth every cent of it.

* * *

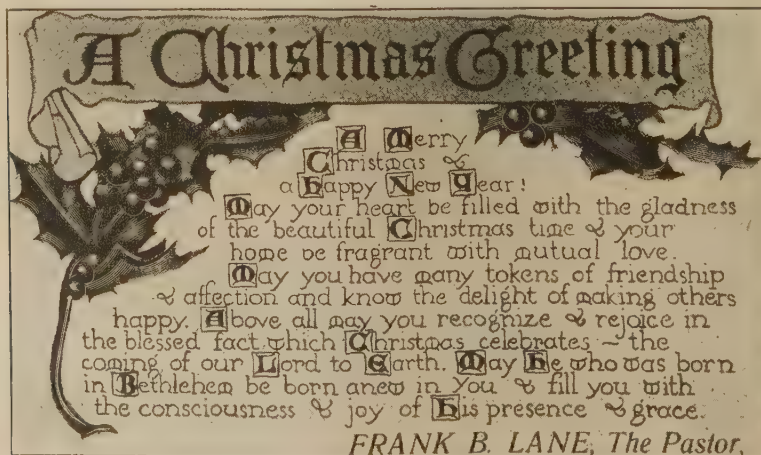
In "The Pulpit Eloquence Library," published by F. M. Barton, will be found some helpful suggestions. Vol. 5 contains twenty pages of material on Christmas. In vol. 4, page 308 is a sermon by D. L. Moody on "No Room for Christ," based on Luke 2:7.

* * *

Charles Loring Brace's "Gesta Christi" is still valuable for preachers at Christmas time. A careful reading of the book will present thought enough for several sermons relative to the coming of Christ into the world. "If there had been no Christmas" is a striking theme, and grows directly out of "Gesta Christi." (The Achievements of Christ.)

* * *

For catalogs of Christmas supplies, etc., pastors in the northwest will do well to send to the Inter-Denominational Publications & Printing Co., Howard M. Rice, manager, 816 Third avenue, Seattle, Washington, and other parts of the country to MacCalla & Co., 245 Dock street, Philadelphia, Pa., and to Hammond Publishing Co., Goldsmith Bldg., Milwaukee, Wis.



For Bibles to be given away Christmas, one may write to Thomas Nelson & Sons, 39 K Fourth avenue building, New York N. Y.

* * *

Other sources of supply for church and Sunday Schools supplies and gifts, are Hammond Pub. Co., Goldsmiths B'd'g, Milwaukee, Wis., Pilgrim Press, 14 Beacon Street, Boston; MacCalla & Co., 245 Dock Street, Philadelphia; Milton Bradley Co., San Francisco; The Duplex Envelope & Ptg. Co., Richmond, Virginia; Goodenough & Woglom, 123 Nassau Street New York; The New York Sunday School Commission, 416 Lafayette Street, New York.

(Examine the advertisements in this number of the "Expositor" for further suggestion).

* * *

One of the most interesting plans at Christmas time, where a stereopticon is accessible, is to secure slides of the early life of Jesus and the country in which He was born and exhibit them during Christmas week especially for the children. This will make the birth of Jesus more real and vivid for all.

In some churches a Christmas offering is received for either current expenses or missions. It is a very good idea to ask for an offering to help close the year free from debt. People like to give at Christmas time. The following envelope (printed in colors) is very attractive and may be obtained through the Duplex Co., Richmond, Virginia: CARD.

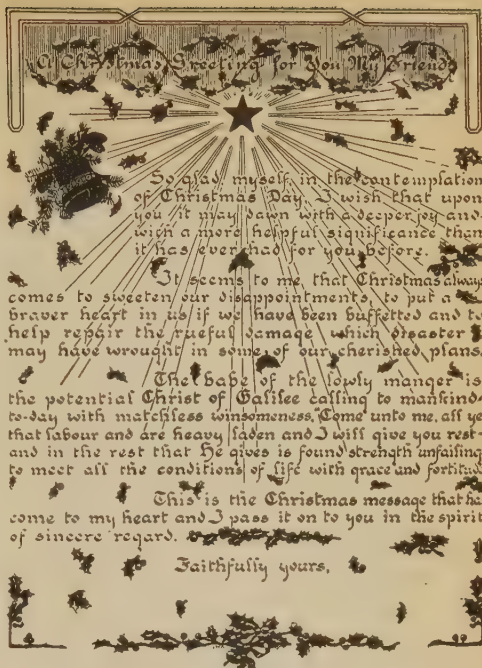
VALUE OF HUMOR.

Humor is useful in keeping "sweet" those who radically differ from each other in theology, or things ecclesiastical. Dr. Guthrie used to relate that, in an interview he once had with Canon Melville, the pleasant and able ecclesiastic laid his hand on the shoulder of the great Presbyterian divine and said, "Now, Dr. Guthrie, I will say to you what one of our clergy said to Robert Hall—perhaps you will make me his reply. Said the clergyman to Hall, I love and honor you notwithstanding you have not received Episcopal ordination; and said Hall to the clergyman, I love and honor you notwithstanding that you have received Episcopal ordination."

Is not this spirit far better than that which has been altogether too prevalent among those who profess and call themselves Christians?

The Goodenough & Woglom Co., 122 Nassau Street, New York City, have brought out this very original and helpful Christmas Letter. It is printed very beautifully, in red, green and gold, on a high grade paper folder, 6½x8½ inches in size, and is accompanied by an appropriately printed envelope, and sells at the very reasonable rate of 50c a dozen, or in lots of one hundred, \$3.50 a hundred. 5c for a sample.

The message brings to mind the most helpful fact related to the coming of Christ. Pastors will do well to use it in preference to many other forms of greeting, because of its spiritual distinctiveness. As a superintendent's greeting to a teacher and as a friend's token of interest in a friend it will also prove very acceptable.



PRACTICAL WORK FOR MEN.

Rev. C. J. Hawkins, of Jamaica Plain, has been doing fine work for and with men. For the past year he has emphasized this phase of his service. It is accomplished through a Central Club which is a purely fraternal organization, organized to assist men in need; several of them have already received financial aid. It holds monthly meetings; some one is invited to make an address, and then there is a social time and light refreshments. It promotes good fellowship among the men, and gives the pastor and officers of the church an opportunity to meet them.

The strongest work this year is being spent around the Men's Class. The name of every man connected directly or indirectly with the parish is taken, and they are visited by some member of the class and invited to join. This is purely for the study of the Bible. The class conducted in the fall and winter a free lecture course.

The advantages of this are the following: It gives the men in the class a definite service to do for the church; it is educational; it makes the church the center of life for the community; and, most of all, in a city where there is so large a population unacquainted with the church, it leads them toward the place of worship, and in time many of these find their way to the morning or evening service of worship.

While the course of lectures and concerts is free to all over sixteen years of age, no one is admitted without a ticket, for which they must make application, giving their name and address. An offering is taken at each entertainment to defray expenses.

Unusual emphasis is also placed upon the evening service. Fully as much preparation is made for that service as for that of the morning. The first Sunday evening in each month Mr. Hawkins preaches on some social topic, after which the meeting adjourns to the vestry, where there is a free and open discussion of the topic by any person who has an opinion to offer.

The purpose of this is to try to create a better understanding among men of all classes, and especially to show to the working man that the church is interested in him, and is not afraid to hear from him and consider all he has to say. The average attendance at the evening service is larger than that of the morning, and many have been led into active work in the church through its influence.

MEN'S WORK FOR MEN.

Rev. William H. Pheley, general secretary of the Federal Council, 1308 Arch street, Philadelphia, has edited a pamphlet entitled "Men's Work for Men." It contains a record of successful methods of religious work for men. His remarks on the kind of appeal that should be made to men are worth quoting. He says, among other things:

"While it is true that the appeal must be made to the social nature, and while there is some force in the statement that a man's heart can be reached through his stomach' there is nevertheless a more profound truth, which a keen student of human nature has learned.

"The purely social organization will not win men into the Christian church. The appeal to the entertainment feature is not as strong as from the world's temples.

"Men are not satisfied to be simply figure-heads, or to be banded together for relatively important work such as ushering and certain material things for the church edifice, etc. The heart of a man lies deeper. The appeal must be made to the heroic and spiritual nature.

"The young man may be shy and may be slow to respond, but when he is won he becomes a steadfast and invincible force. The fact is that the churches are reaching and holding the men better today than ever before in the world's history. The fight may be more bitter and intense, but the Christian is not on the field to fail but to win, and the record of what has been done ought to fire the enthusiasm, arouse the energy and deepen the devotion of ministers and church people for the conquests and victories to come.

A PAMPHLET ON THE USE OF TOBACCO.

It is still a debatable question among many equally good Christian men as to whether the use of tobacco is an evil or not. There is no question, however, that the use of tobacco by boys is injurious. All agree on this proposition.

We have recently issued a small pamphlet entitled "A Talk With Boys About the Use of Tobacco." It is dedicated to the boys of the public schools of North Yakima. Though the little brochure was published privately and not intended for sale, requests have been made for it. We have agreed to sell one hundred

copies at five cents per copy. If you are interested send for a copy of The Knights of the White Cross, North Yakima, Washington.

GIRLS' DAY.

We have "Mothers' Day," "Fathers' Day" and "Old Folks' Day," and now comes "Girls' Day." The idea is certainly fine, and should be adopted and adapted everywhere.

"One of the churches of our neighborhood arranged a 'Girls' Day' a short time ago. Invitation had been sent out a week or so before the event to all of the girls' friends. They were on postals and read something like this:

Girls' Day

Next Sunday

At the Sunday School

All the girls, old and young, and all their girl friends are expected to be here, rain or shine.

A Splendid Program of Music, Songs and Recitations, all by the Girls.

Little Girls, Big Girls, Witty Girls, Pretty Girls,

Girls with hair 'done up,' and girls with hair in curls,

Girls with eyes of blue, of brown, of black, of gray,

Invite you to be present on 'Our Girls' Day.

School begins at o'clock.

Invited by

"Across the top and down the side of the card were little clusters of flowers, each 'flower' being a girl's head.

"The rooms of the church, where the exercises took place, were tastefully decorated with apple-blossoms and clusters of green leaves. The girls were all dressed in pretty light colored frocks.

"Two of the girls stood at the doors to welcome the guests, four acted as ushers and four more, when the time came, took up the collection. The collection plates were wire baskets wound with smilax, with clusters of blossoms at each side.

"In the pulpit were three more girls, one of whom read a portion of Scripture, one who offered a prayer and one who announced and read the hymns.

"Instead of the customary evening sermon one of the girls introduced a visiting girl who gave a very interesting talk on Chinese mission work, for she had just returned from foreign lands.

"Recitations and songs were given by several of the smaller girls, and at the close of the service the benediction was sung by the girls' choir."

PREPARING FOR THE ANNUAL MEETING.

Rev. Fred E. Stockton, of Madison, South Dakota, uses his church calendar for December for the pastor's annual letter, the proposed budget for the coming year, and a program of the annual meeting. This is placed in the hands of every person in the parish.

A NEW PRINTING MACHINE.

After some considerable examination we have finally installed a Printograph, manufactured by the Printograph Company, La Crosse, Wisconsin. It is a machine that prints any number of letters, cards, etc., in exact imitation of typewriter work. It turns out perfect printing of this kind and is a source of much satisfaction. It is quite expensive, but in the long run will much more than pay for itself. We know of nothing better and commend it to brother ministers everywhere.

CO-OPERATIVE MUSIC.

The music question in my congregation has been solved in a simple and satisfactory manner. While there was some musical talent in the church there seemed to be no one on whom the minister could depend either to play the organ or to sing, and they were not in a state financially to hire any one for the work. Added to this, there was more or less friction among the musicians in the church.

One Sunday I announced that I was going to ask twelve different persons in the congregation to have full charge of the music for a month each during the next twelve months. The matter has been given a thorough trial and has been a success from the start. Each director provides his own singers and organist and selects the music for every Sunday in the month.

There has never been a failure. * It has stimulated a good-natured rivalry among the musicians and it has also materially increased the attendance at church service.

SERMON LECTURE TOPICS.

1. Business Ethics.
Getting In.
Principle and Practice; Roughing It.
Pluck and Push.
Can a Man do Business and be a Christian?
The Self-made Man.
2. For Girls and Young Women.
The Place of Woman in History.
Women's Rights.
Woman as a Christian.
5. Evangelistic.
The Deceitfulness of Sin. (Public Exposure.)
The Greatest Question in the World:
Who Dominates your Life?
The Significance of Jesus Christ.
Why Join the Church?
- Popular Missionary Topics.
Our Jerusalem. (Home Missions.)
The Uttermost Parts. (Foreign Missions.)
Why an Educated Ministry? (Education.)
Why Build Churches? (Church Bldg.)
Why Translate the Bible? (Bible Society.)

ONE PREACHER'S LIST OF SERMON TOPICS.

Is Life a Race or a Ramble? (For young people.)
Faith and Works.
The Soul's Lawful King.
Sacrifice and Joy. 2 Chron. 29:27.
Making the Best of it. Rom. 8:37.
Religion and Health. Rev. 22:2.
The Strongest Word in the Language and the Weakest. (Ought—Excuse.)
What Repentance Means. (Contrition, Confession, Reformation, Restitution.)
Putting Power into Life. (Eccles. 9:10.)

BIBLE READINGS FOR THE PRAYER MEETING.

Years ago the custom of "Bible Readings" was universally popular. The leader would select a topic and find a dozen of more scripture passages, bearing on it. He would prepare for his meeting by carefully studying each passage, discovering for himself its most interesting and helpful interpretation. He would add to this a few illustrations and his preparatory work would be done.

At the meeting the leader would announce the topic and read off the list of passages, assigning them to the people present who had Bibles. Then he would call off the passages in order and as they were read by the members he would comment upon each one separately, interpreting it and illustrating it in the best way possible.

Such a plan has several advantages. In the first place it brings to the people a real taste of the contents of the Bible. Again, it enables each person present to take some part. It allows of the asking and answering of questions. It encourages personal Bible study. Best of all, perhaps, it makes the people feel that they have had some part in the service.

We have tried a few such readings with much success. To illustrate our meaning we append two reading outlines.

- I. The Expanding World-Vision of Christianity. (Acts 2:39.)
 1. Christ came first to the Jews and their children.
Matt. 10:6-15; Isa. 9:6; 32:1, 2; Dan. 2:44; Luke 4:16-22; Joel 2:28.
 2. Christ came also to the Gentiles.
Romans 3:29; Isa. 42:6; 49:6; 60:1-3; Acts 9:15.
 3. Christ came to the whole world.
Matt. 28:19-20; Mark 16:15; Luke 24:47.
- II. New Testament Converts.
 1. Matt. 9:9. (Matthew.)
 2. Mark 15:39. (Centurion.)
 3. Luke 9:8. (Zacchaeus.)
 4. Jno. 3 (Nicodemus.)
 5. Acts 3:8. (Lame Man.)
 6. Acts 8:37. (Eunuch.)
 7. Acts 9:6. (Saul.)
 8. Acts 10:48. (Cornelius.)
 9. Acts 16:1. (Timothy.)
 10. Acts 16:14. (Lydia.)
 11. Acts 16:30. (Jailer.)
 12. Acts 17:34. (Dionysius.)
 13. Acts 18:2. (Aquila and Priscilla.)

INDUCING BOYS AND GIRLS TO ATTEND CHURCH SERVICES.

A few days ago the editor received the following letter from a pastor who is doing great things in a comparatively small mission church. He writes as follows:

I inclose a card which speaks for itself.

Sept.	Oct.	Oct.	Oct.	Oct.	Nov.
25	2	9	16	23	6
am	am	am	am	am	am
pm	pm	pm	pm	pm	pm

CHURCH ATTENDANCE RECORD - 1910
 PILGRIM CONGREGATIONAL CHURCH
 North 24 and Warner Streets
 Rev. Edgar C. Wheeler, Pastor
 Name:

Nov.	Nov.	Dec.	Dec.	Dec.	Nov.
13	20	27	4	11	18
am	am	am	am	am	am
pm	pm	pm	pm	pm	pm

Sunday, September 11th, scarcely five boys and girls were at church. On the 18th I preached a sermon for and to them and there were twenty-five present. To encourage them to keep it up, I announced a contest until Christmas, promising a good present for the one with the best record.

All I want is that they should attend one church service a Sunday, so I said come to either one, and one will be enough to win. I told them attendance twice a Sunday would be no advantage in this contest, though I urged them to come twice if they chose to do so.

I have two boys take up the collection and one boy with a conductor's punch to look after the cards. Two Sundays have elapsed, and our normal attendance of thirty-two has risen to fifty-three and sixty-three, the latter on a rainy day. Prayer meeting attendance has risen from seventeen to thirty-two.

ILLUSTRATE YOUR SERMONS

by using

LONG'S PULPIT PAINTINGS.

Specially adapted for Revival efforts. Can be used morning, afternoon or evening. Write for plan and order sheet.

EDWIN M. LONG & SON
 12th and Berks Sts.

Dept. P.

Philadelphia, Pa.

Money for your church by mail. Send 10 cents for plan by which you can raise thousands of dollars. A. S. Gregg, 707 Caxton Building, Cleveland, O.

A MILE OF PENNIES

Collecting a mile of pennies is a novel and successful way of increasing a church fund. Our device for holding one foot of pennies (16) tells its own story. Write for samples and prices

HARRISON PRINTING & ADV CO.
 UNION CITY, INDIANA

Increase Your Attendance By Using Illustrated Printing

It's Church Printing with the 20th Century Touch

On receipt of 25c I will send you a cluster of the brightest and brainiest church printing you have ever seen. Many in beautiful colors. No two alike. Worth many times the price we ask just for the ideas and suggestions they contain.

Joseph E. Bausman, Modern Church Printer

549 East Girard Avenue, - - PHILADELPHIA, PA.

PRINTING

Just a postal mailed to us today will bring you a fine collection of modern forms of church printing. Our service mean more to you than merely printing. It means conscientious co-operation with you in taste, propriety, effectiveness in every detail. means all the artistic touches that distinguish ordinary printing from work of quality. And it means, too, economy in cost. Woolverton prices - prompt delivery, and express charges prepaid.

No matter where you are located you can get for yourself the benefits of our service as printers and designers. Ask about our Envelope System, our unique plans for raising money for churches, Invitations, Calendars, Holiday Souvenirs, Topic Cards, Directories, in fact anything that requires the combination of printers' ink and paper.

The Woolverton P't'g & Pub. Co., Osage, Iowa

Duplex
 RICHMOND
 PATENTED
 D.E.
 TRADE MARK

HOME and FOREIGN MISSION

Offerings greatly increased by using

The Duplex Envelope System

(Richmond, Va.)

Increases the contributions to Current Expenses as well as to Benevolent Objects. Over ninety per cent. of the churches that use the System once continue to use it from year to year. Endorsed by the

LAYMEN'S MISSIONARY MOVEMENT

as the "simplest, most scientific and satisfactory system of church finance." Descriptive booklet and samples free on request. (We employ no solicitors.)

DUPLEX - RICHMOND, VA.

SMALL ITEMS OF LARGE CONSEQUENCE.

(Adapted from Christian Endeavor World.)

In the Central Congregational Church of Topeka, Kansas, whose pastor is the famous clergyman-author, Rev. Charles M. Sheldon, D. D., there is a mothers' room, to which mothers with young children can bring their children and they will be cared for during the hour of service. Such a mothers' room might well be established in every church, and the young people's society would, in almost every instance, be able to furnish capable and trustworthy attendants to care for the children.

* * *

The following convenient method of getting information to the pastor has been adopted by many churches. If you publish a weekly calendar, try it:

Please mark a cross X against the line giving the information you wish to reach the pastor, sign in full, and deposit on collection-plate or hand to an usher.

Moved to address below.

Special call requested.

Sickness.

New member's address.

Stranger wishes to meet the pastor.

Inquirer wishes conversation with the pastor.

Church offering envelopes wanted.

The pastor requests especially that cases of sickness or need be reported to him promptly.

Name

Address

* * *

In one Massachusetts church a monthly covenant meeting is held. In a recent calendar we note the announcement, in connection with the coming covenant meeting, that a record is to be made of the church members that attend. Such a record would be a spur to attendance, and the idea might be applied profitably to the prayer meetings and other meetings of a church.

* * *

The Church of the Holy Trinity, Philadelphia, carries on a Saturday morning school, which last season enrolled 156 scholars. There were two classes in plain sewing, which made little flannel caps, sacks, wrappers, long and short skirts, and dusters. There was a knitting class which made caps, slippers and a beautiful baby's afghan. There was an embroidery class, which made doilies in white cotton at first and then advanced to the use of colored silks.

Girls and boys of kindergarten age were set to easier work, the girls being taught the first principles of sewing, using canvas and colored wools, and hemming dusters, while the boys made very pretty scrap-books.

There was a kitchen garden class, learning practical housework. They had new songs and a new broom-drill, and on exhibition day appeared in white caps, aprons and sleeves.

There was a boys' class that made reed trays, napkin rings, also some raffia baskets and leather watch fobs.

The articles that were completed by these children were sent to various hospitals in Philadelphia and Trenton, while some were sent to an Indian agency in South Dakota.

It is the custom in the Washington Street Church, Toledo, Ohio, to send quarterly statements to all persons that make pledges for the general fund. These statements show just how much has been paid upon each pledge. The financial secretary of the church is obliged, by a rule of the church, to send these statements; and as every one receives such a statement, the contributors have no cause for offense, and at the same time they are kept well up to the mark in their payments.

* * *

Rev. W. H. Hopkins has been preaching a series of five evening sermons upon Paul, his topics being as follows:

Paul the Christian.

Paul the Missionary.

Paul the Letter-writer.

Paul the Prisoner.

Paul the Triumphant Hero.

The last line of his attractive announcement is suggestive: "Bring your Bible, your notebook, and your friend."

* * *

We have never seen four pages better used for the elucidation of the work of a church than in the financial report sent out for last year by the Reformed Church at North Hackensack, N. J., whose pastor is Rev. Abram Duryee. This leaflet takes up the church, Christian Endeavor Society, the Sabbath School, Women's missionary Society, and parsonage fund, and gives for each a full statement of receipts and expenditures. These are sufficiently detailed, so that all the members of the church can tell just how the money came in and how it went out.

The benevolences of the different organizations are also set forth fully, and with every report is the encouraging statement, "All bills are paid in full." Accompanying each financial statement is also a statement of the membership of the organization, the date of its formation, and a list of its officers. There is a useful recapitulation at the close.

YOUR CHOICE OF BEST RELIGIOUS BOOKS

(See Other Side)

BRASTOW—The Modern Pulpit

" —Representative Modern Preachers

BRUCE—The Galilean Gospel

BETTEX—The Bible the Word of God

BANKS—The Motherhood of God

DRUMMOND—The Ideal Life

DAWSON—Divine Challenge

EDERSHEIM—The Temple

" —Sketches of Jewish Life

HILLIS—Christ in Modern Life

JOHNSTON—Scientific Faith

KING—Reconstruction in Theology

" —Theology and Social Consciousness

MATTHEWS—Social Teachings of Jesus

MACLAREN—Mind of the Master

MEAD—Modern Methods of Church Work

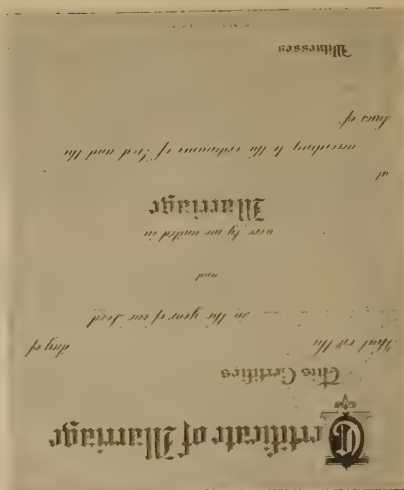
QUAYLE—The Blessed Life

STORRS—Preaching Without Notes

Check book or books desired. Sign name on blank on other side.

F. M. Barton, 711 Caxton Building, Cleveland, O.

Full size 9x11 inches.
Engraved and lithographed on extra
heavy linen.



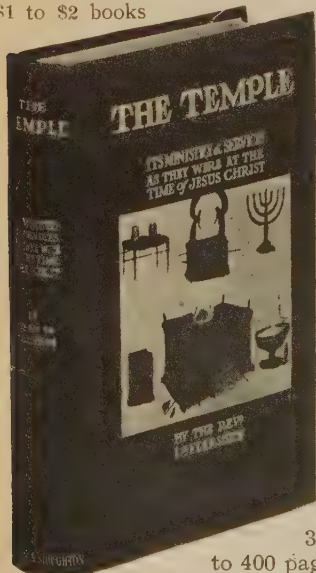
Name.....
Address.....
Denomin.....

Send me (check offer accepted)
12 MONTHS for which I will send \$3.00.
8 MONTHS for which I will pay \$2.00.
MARRIAGE CERTIFICATES and The Expositor

Subject to Your Approval
MAIL ME, POSTPAID, the number of Marriage Cer-
tificates indicated by offer checked.
IF THEY are not entirely satisfactory to me I will
return them to you within ten days.
IF I DO NOT do so, consider the offer which I have
checked, an order, sending me bill which I agree to pay with-
in thirty days.

Here are two money saving offers designed
for new subscribers—but I wish to extend the
benefits to present subscribers until January 1.
Act promptly. F. M. Barton, 711 Caxton
Building, Cleveland, Ohio.

Double value for your book money
\$1 to \$2 books



Will You Renew The Expositor
if we send it with one,

two or three theological books, 300 to 400
pages, which have sold at from \$1 to \$2 each?

(see list on other side of card)

F. M. BARTON, PUBLISHER, CLEVELAND, O.

Send me the book or books, as per offer checked.
If I am not satisfied, I will return same postpaid
within 10 days.

If I do not do so, consider the offer which I have
checked an order, and send me bill which I will pay in
30 days.

SEND ME (check offer and books desired)

2 Books and The Expositor, 8 months, for \$2.

3 Books and The Expositor, 12 months, for \$3.

"The Pastor his own Evangelist" (see circular) and
The Expositor, 1 year, for \$3.25.

Name..... Denomin.....

Address.....

300
to 400 pages
List of 20 on other side
of card. Check what you want.



\$1.50 per year.



\$1.50 per year.



\$1.50 per year.

FREE One of the Leading Magazines **FREE** for 8 months—
Equal to a Saving of \$1.00

Nearly 8,000,000 people read these magazines. The preacher should read at least one of them.—F. M. B.

3 **FIRST CLASS** **\$3**
MAGAZINES FOR

The Expositor 8 months, and your choice of two of these magazines, one year, each:

McClure's The American
Everybody's Woman's Home Companion

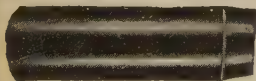
2 Your choice of one of these four **\$2**
magazines, one year, and The
Expositor, eight months, both for

**Any Club Offer and
The Expositor**

THE EXPOSITOR may be added to any club offer for \$1.25. Take any club offer you see published anywhere, add \$1.25 to it and remit the total amount to us, and we will send you the club papers or magazines named, and THE EXPOSITOR one year.



\$1.50 per year.



THE POST SELF-FILLER

The pen that has more satisfied users among ministers than any other make.
Regular price, \$3.00



\$2.50

A YEAR'S SUBSCRIPTION TO
THE EXPOSITOR AND A POST
FOUNTAIN PEN

\$2.50

State whether you desire fine, medium or stub pen.

F. M. Barton, 708 Caxton Bldg, Cleveland, Ohio

I WANT EVERY
LOYAL SUNDAY
SCHOOL WORKER
TO SEND FOR
THIS INSTRUCTIVE

Free Book

“THE BUSINESS END
OF A SUNDAY SCHOOL”

Geo. M. Hammond

For seventeen years I have been making a continuous study of the Sunday School and its needs. It would be strange if in all that time, visiting every state in the Union, and



of these books, giving the benefit

of them to thousands of Sunday Schools, and incidentally making hosts of friends and supporters—that's the whole story, and it's all set down in this book that I want to give you **BECAUSE** I know that when you read it you will want to adopt some of the good things described in it. But I want you to send for it anyway—116 pages, beautifully illustrated. You can get more out of it than you can out of lots of books you pay a good dollar for. My house is the Pioneer in Sunday School development. We have originated more ideas than all other houses put together. Our specialties are copied in every direction, but we still keep on growing, and we are here to stay.

If you want to be progressive, join forces with the "Hammondites," for their name is legion: Fill out the corner coupon, cut it off and mail it to-day

**Hammond
Pub. Co.,
Milwaukee,
Wis., (Dept. E.)**

Please send me the

**"Business End
of a Sunday School"**

Name.....

R. F. D. or Street No.....

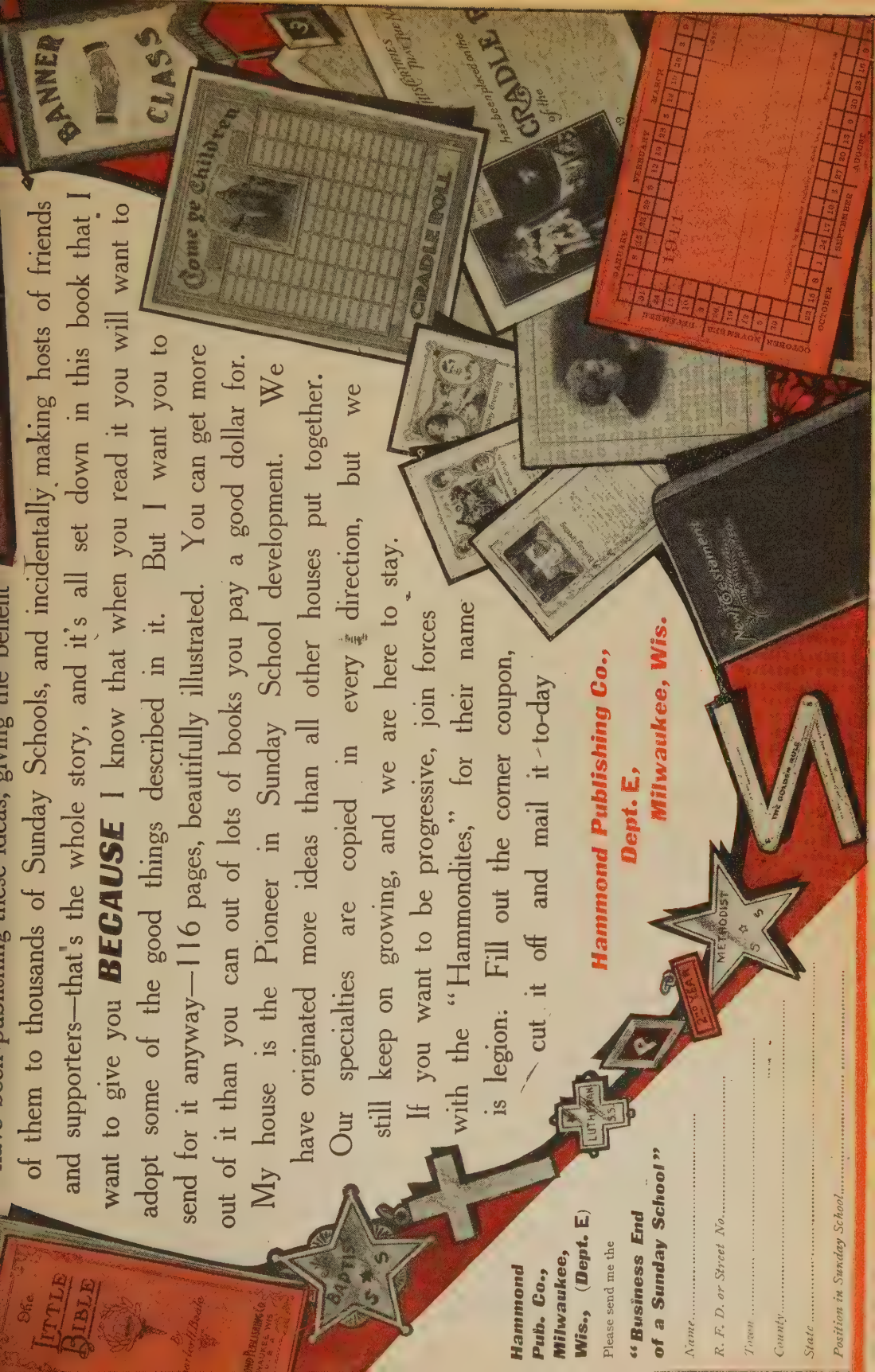
Town.....

County.....

State.....

Position in Sunday School.....

**Hammond Publishing Co.,
Dept. E,
Milwaukee, Wis.**



Christmas Recitations

A Child is Born. An artist once drew a picture of a wintry twilight, the trees heavily laden with snow, and a dreary, dark house, lonely and desolate, in the midst of the storm. It was a sad picture, indeed. Then with a quick stroke of yellow crayon, he put a light in one window. The effect was magical. The entire scene was transformed into a vision of comfort and good cheer. Now the birth of Christ was just such a light in a dark world!—S. S. Chronicle.

THE POET'S WORD.

Christmas Song.

Why do bells for Christmas ring?
Why do little children sing?

Once a lovely, shining star,
Seen by shepherds from afar,
Gently moved until its light
Made a manger-cradle bright.

There a darling Baby lay
Pillowed soft upon the hay.
And His mother sang and smiled,
"This is Christ, the Holy Child."

So the bells for Christmas ring,
So the little children sing.

—Eugene Field.

Cradle Hymn.

Away in a manger, no crib for a bed,
The little Lord Jesus laid down His sweet head.

The stars in the bright sky looked down
where He lay—
The little Lord Jesus asleep on the hay.

The cattle are lowing, the Baby awakes,
But little Lord Jesus, no crying He makes.
I love Thee, Lord Jesus! look down from the
sky,

And stay by my cradle till morning is nigh.

—Martin Luther.

A Christmas Hymn.

It was the calm and silent night!

Seven hundred years and fifty-three
Had Rome been growing up tonight,
And now was Queen of land and sea.
No sound was heard of clashing wars—
Peace brooded o'er the hushed domain!
Apollo, Pallas, Jove and Mars

In the solemn midnight,
Held undisturbed their ancient reign,
In the solemn midnight,
Centuries ago.

'Twas in the calm and silent night!

The senator of haughty Rome,
Impatient, urged his chariot's flight,
From lordly revel rolling home;
Triumphal arches, gleaming, swell
His breast with thoughts of boundless sway;
What recked the Roman what befell
A paltry province far away,
In the solemn midnight,
Centuries ago?

Within that province far away
Went plodding home a weary boor;
A streak of light before him lay,
Falling through a half-shut stable-door
Across his path. He passed—for naught
Told what was going on within;
How keen the stars, his only thought—
The air how calm, and cold, and thin,
In the solemn midnight,
Centuries ago!

Oh, strange indifference! low and high
Drowns over common joys and cares;
The earth was still—but knew not why,
The world was listening, unawares.
How calm a moment may precede
One that shall thrill the world forever!
To that still moment none would heed,
Man's doom was linked no more to sever—
In the solemn midnight,
Centuries ago!

It is the calm and silent night!
A thousand bells ring out and throw
Their joyous peals abroad, and smite
The darkness—charmed and holy now!
The night that erst no name had worn,
To it a happy name is given;
For in that stable lay, new-born,
The peaceful Prince of earth and Heaven,
In the solemn midnight,
Centuries ago!

—Alfred Dommett.

A Christmas Carol.

"What means this glory round our feet,"
That magi mused, "more bright than morn?"
And voices chanted, clear and sweet,
"Today the Prince of Peace is born."

"What means that star," the shepherds said,
"That brightens through the rocky glen?"
And angels answering overhead,
Sang, "Peace on earth, goodwill to men!"

'Tis eighteen hundred years and more
Since those sweet oracles were dumb;
We wait for Him like those of yore;
Alas! He seems so slow to come.

But it was said in words of gold
No time or sorrow e'er shall dim,
That little children might be bold
In perfect trust to come to Him.

All round about our feet shall shine
A light like that the wise men saw,
If we our loving wills incline
To that sweet life which is the law.

So shall we learn to understand
The simple faith of shepherds then,
And, clasping kindly hand in hand,
Sing, "Peace on earth, goodwill to men!"
—James Russell Lowell

Come To Us All.

Come thou, dear Prince, oh, come to us, this
holy Christmas-time!
Come to the busy marts of earth, the quiet
homes, the noisy streets, the humble
lanes.
Come to us all, and with Thy love touch every
human heart,
That we may know that love, and in its
blessed peace
Bear charity to all mankind.

—Eugene Field.

THE WORLD—A GIFT FOR CHRIST.

"The little boy of heavenly birth,
And far from home today,
Comes down to find his ball, the earth,
Which sin has cast away.
O brothers, let us, one and all,
Join in to get him back his ball."

—Quoted by S. M. Zwemer.

From The World Evangel. We will send The Evangel one year, if you tell us to and add 50c to your Expositor bill. Regular price, \$1.00.

ILLUSTRATIVE DEPARTMENT

Illustrations From Recent Events

PAUL GILBERT.

THE TIME TO BE LIBERAL. (161)

Prov. 3:9; Isa. 32:8; 2 Cor. 8:2.

"Hard times are the time to look out for Number One," says the selfish man. "Not so," says the liberal man, "that's the very time when you should sacrifice the most to look out for Number Two and Three and Four."

A MILLIONAIRE CONVERTED TO MISSIONS. (162)

Acts 26:19; Jas. 1:22.

The great trouble with most Christians is that they do not give themselves to the great enterprises of the Gospel. They work and live "on a penny basis." A New York millionaire who became greatly interested in the Laymen's Missionary Movement, said, "Six weeks ago I was a cigarette-smoking, champagne-drinking Christian. Now I have been out six nights speaking for missions!" He had caught a glimpse of the vision of a world's awful need.

"FORGET IT." (163)

2 Cor. 7:10; 1 Thess. 4:13; Isa. 6:8.

"Regret," George Ebers said, "was considered one of the forty-two deadly sins by the ancient Egyptians, because it consumes the soul and does no good."

PERPLEXING QUESTIONS OF AN ASIATIC VISITOR. (164)

Matt. 23, 24.

A distinguished Japanese official visited New York recently and a member of the municipal government who had been in Japan and speaks Japanese undertook to show him around.

"Is that an officer making an arrest?" asked the Japanese, as he saw a man stop a milk wagon.

"Not exactly," replied the official; "he is a milk inspector, and his duty is, under the law, to see that no impure milk is sold in the city. If the milk is all right he will let the milkman pass on; if not he will arrest him."

"What is impure milk?"

"Milk that has been mixed with chalk or water."

"Is the chalk a poison?"

"Oh, no; it impairs the quality, that's all."

"Does water in milk make people sick?"

"Why, of course not; but when a person pays for milk he wants milk, not water, which he can get for little or nothing when he desires it. It is a swindle on the public to put water in milk."

"But you say no one is hurt by it."

"Feelings are hurt, that's all."

Soon after they passed a low corner saloon, when the door opened, and a man who came staggering out, tripped, struck his head against a lamp-post, and fell heavily on the sidewalk, where he lay as one dead.

"What is the matter with that man?" asked the foreigner from Japan.

"Full of benzine," replied the municipal officer, with a glance of disgust.

"Benzine! What is that?"

"It is a name we have in this country for poor liquor—poison whisky, you understand."

"Bad whisky is a poison?"

"Deadly poison sometimes."

"Has the man a license to sell whisky same as the milkman has to sell milk?"

"Of course, or he couldn't carry on business."

"And do you inspect the whisky as you do the milk?"

"Never."

"Yet there may be poison in it, while the milk is adulterated with chalk and water, which do no harm in particular, you say."

"Ahem," said the city official, twisting about uneasily, "let's look at the markets."

At the markets they found officials inspecting the meat which was on sale.

"What do they do that for?" asked the Japanese.

"To see that the meat is healthful," was the reply.

"If a man should eat a piece of unhealthful meat, would he stumble on the sidewalk and split his head open against the lamp-post, as the man did coming out of the saloon? Would watered milk make him do that?"

"Why, certainly not."

"Yet you inspect meat and milk and let men sell poisoned whisky, which kills people, as much as they please. I can't understand your country."—*Epworth Herald*.

THE UNAPPRECIATED HERO. (165)

Jno. 1:27; Eph. 3:8; Jno. 13:14.

Ver Wiebe was the man upon the Harvard team who won the famous game last year between Yale and Harvard. At the critical point of the game he pushed over the line the man who held the ball. And then Ver Wiebe was taken out of the game, though still uninjured. As thunders of applause rent the air no one noticed a panting figure on the side lines. He was the man who had been robbed of his glory after having won the day. President Roosevelt realized the situation and wrote a personal letter to the man.

"And only the Master shall praise us, and only the Master shall blame;

And no one shall work for money, and no one shall work for fame,

But each for the joy of working. . . ."

THE REBUKE TO THE BEAST IN DENVER. (166)

Rom. 13:3; Prov. 29:2; Prov. 17:4.

The political victory for municipal democracy in Denver, turns out to have been of exceptional importance and against enormous obstacles. Perhaps this is the reason that so little

about it has appeared in the newspaper dispatches. For the "Beast" sits in judgment on newspaper dispatches from Denver. You have heard with much iteration of Denver's going "wet" at that election. But how much have you heard of the defeat of the water company in its effort to get a new franchise, though it was supported by both political machines? How much have you heard about the municipal water system that was authorized? How much have you heard about the adoption of the Initiative, the Referendum and the Recall, over the opposition of both machines? How much have you heard of the triumphant election of the Citizens' ticket over both machines, operating in combination, although \$400,000 was spent to defeat it, and it had only \$1,500 and neither organization nor poll workers? Yet those things happened. All through the campaign, the Denver Republican declared editorially and with glaring headlines that if under all the circumstances the Citizens' ticket were to win it would mean that the people of Denver endorsed the truth of Lindsey's book, "The Beast and the Jungle." By confession of his local enemies, therefore, the truth of Judge Lindsey's revelations is confirmed by the people of the city.—*"The Public."*

TO WIN A CUSTOMER. (167)

Luke 16:6; Job 29:23.

"Jim," said a Logansport, (Ind.) saloon keeper to a railroad man as he slapped him on the shoulder, "isn't my saloon as good as Johnnie Herrons'?"

"Yes, Bill, your saloon is just as good as Johnnie's, but I haven't a diving bell to use in getting across the street."

And the next day the saloon keeper had two loads of cinders hauled to make a walk through the mud and gain a customer.

Ever put yourself out that much to win a man for Christ?

GETTING AT THE TOP. (168)

Luke 13:24; 1 Cor. 12:31; 1 Tim. 3:1.

When I visited the Jungfrau in Switzerland, they were occupied with the gigantic enterprise of boring a tunnel through the rock to the top of their famous peak.

"That's a pretty big task," I said to one of the foremen.

"Yes, it is that," was the reply.

"Will it pay?"

"We think it will."

"You think the people will pay the price?"

"Yes, the Americans will at least, for they'll pay anything to get to the top."—*Chas R. Townsen.*

FULL OF RUINS. (169)

2 Cor. 11:26; Jude 7; Eccl. 8:10.

It is recorded of an ancient city that "it now has about 30,000 inhabitants and is full of ruins."

That can be truthfully recorded of many a modern city for one is only too well aware that ruined young men and women, ruined homes, prospects, souls, bodies and minds are on every hand.

SELFISHNESS VS. LOVE. (170)

Zech. 7:6; Luke 6:33; 1 Jo. 3:17.

In 1760 was born William Beckford, of England, who had genius and a half a million dol-

lars a year. He studied and he traveled. Spent two millions on his private estate at Monthill Abbey. Had halls, vestibules, corridors, stairways, saloons, and chambers many; paintings, statues, musical instruments, and plate—a new set of porcelain for each day of the year. But rarely would he allow a human soul except his servants within his house. How small a spirit! But Christ left all the beauty in his heavenly home; came down and died for us, that we might enter there, and abide.

ALWAYS DOING HIS BEST. (171)

Prov. 22:29; Prov. 21:5; Rom. 12:11.

A workman who had had broken his hammer came to Madean, the hammer-maker, and asked him to make for him the best hammer in the world.

"Perhaps you will not pay the price," said Madean.

"Yes, I will," answered the workman.

The hammer was made and proved so satisfactory that another workman who was greatly pleased with it, likewise ordered one like it. The foreman of the shop in which the men worked, noting the superior quality of the new tools of his men, went to Madean and asked:

"Can you make me a better hammer than the two you made for my men?"

"No, I cannot," answered Madean, "for whenever I make a hammer I do my very best."

THE DECEITFULNESS OF COVETOUSNESS. (172)

Matt. 13:32; Luke 14:18; Col. 3:5.

Saint Francis Xavier, the noble Jesuit missionary, said in the confessional men had confessed to him all sins that he knew and some he had never imagined, but none had ever voluntarily confessed that he was covetous.

It was because of covetousness that the Jews crucified their Messiah, and were it not for that sin today the earth would know Jesus Christ as Saviour and Lord ere a year had rolled around.

MAXIMS. (173)

"Men fail most not in what they feel but in how they express themselves."

"The higher we rise in the scale, the more dependent we are on one another."

"There are two quarters in the city without children—the boulevard and the red light district."

THE GOOD SACRIFICED FOR THE BEST. (174)

Jno. 15:2; Heb. 11:7; Heb. 11:24, 25.

Charles the First brought together the finest gallery of pictures that ever was collected in England, and Cromwell, hard pressed for money, sold them. But this is not enough to prove that Charles was even the more cultivated man, not to say the greater man, of the two. It may be, it is at least conceivable that Cromwell parted with these irreparable treasures, not because he valued them less, but because he valued other treasures more, even the rights of freeborn Englishmen. And in any mere measuring of endowment this susceptibility is quite as precious as the other.

Illustrations From the German

REV. BENJ. SCHLIFF.

Matt. 11:28; Jno. 6:37; Jno. 3:36.

FAITH DOES IT! (176)

During a revival in a factory town a foreman in a factory was awakened, but could not find peace. His boss, a true follower of Christ, sent him a note requesting the foreman to call upon him at 6 p. m. Very punctually the man appeared. "I see," said his employer, "you believe my word, but here is another letter for you." With this he handed his caller a piece of paper upon which the latter found the words: "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and "Whosoever cometh unto me I will in no wise cast out."

The man's lips quivered, his eyes filled with tears of joy as he said, "I see, I see, faith does it."

SOME PRINCIPLES OF ZINZENDORF. (177)

John 1:6, 7; Acts 1:8.

1. Christ has a kingdom which should be enlarged through the efforts of those who are not "the Light," but who testify of the Light.

2. Those who have come from darkness into the Light must bear testimony of the Light.

3. Rather a hundred *unsuccessful* undertakings for the furtherance of Christ's kingdom and glory than none at all.

Have you come from the darkness of sin into the light of Christ's Gospel? If so, what are you doing to help others to come into the same glorious privileges you enjoy?

ARE YOU ONE OF THE ELECT? (178)

2 Cor. 12:9; John 3:16, 36.

In a small church a number of persons were awakened and converted. A young woman could not gain the assurance of forgiveness, though she prayed earnestly for this blessing. One evening, after earnest prayer, she cried out despairingly: "Without doubt I am not one of those who are elected unto salvation, therefore all my tears and prayers are in vain!" But she was mistaken, as there was no ground in Scripture for her assertion. Hers was the language of doubt; faith speaks differently. Spurgeon has well said: "He who believes in Christ is surely one of the elect." And this the woman in question was privileged to experience a few evenings after the incident related had taken place.

THE FAITH OF A CHILD. (179)

Matt. 18:3; Isa. 40:11.

A little boy in a Chinese family was converted and wished to be baptized. His parents thought him too young, feared he would not hold out. But the little boy succeeded in convincing his father of his fitness by quoting Isa. 40:11. Oh for the faith of a child! Will you not intrust yourself to Christ who will bear you in his own arms and shield you from

harm? Any one can "hold out" in the Christian life and conflict who will do that.

PERSECUTED FOR CHRIST'S SAKE. (180)

1 Pet. 4:13, 14; Matt. 5:11.

A converted Hindoo was persecuted bitterly for accepting Christ. His relatives particularly seemed filled with deadly hate against him for forsaking the religion of his ancestors, and did what they could to force him to deny Christ.

Some sympathetic friends asked him how it was possible for him to bear so much trouble, but he replied, "Ask me rather how it is possible for me to bear all the joy that I have in the service and fellowship of Christ."

WE ARE THE LORD'S. (181)

Rom. 14:8; Acts 27:23.

Luther and Melancthon once wanted to cross the Elbe at Torgau during a terrific storm. Timid Melancthon tried to dissuade Luther from making the dangerous crossing and said: "Martin, do not cross over, the stars are against us!" Luther answered: "We are the Lord's, consequently we are lords over the stars." What a rich fullness of comfort and trust lie in the words: "We belong to the Lord." There is no danger greater than he, no sin, not even death is greater. And what a call to us to be faithful, wakeful of our duty in these same words! They ennoble us and enrich our life. And that is the goal of salvation, to *be* his and to *serve* him.

FIERY COALS. (182)

Rom. 12:20; Matt. 7:12.

Twenty years ago Dr. Stoecker, court preacher, was reviled by many, because of his fearless preaching against sin. One of his worst opponents was the editor of a daily paper of liberal tendencies. Through dishonesty this man lost his position and before long was in destitute circumstances. Forsaken by those who had been his friends and not knowing what else to do, this man turned to Dr. Stoecker with a request for help. In the kindest possible way Stoecker did for him what he could and from being an enemy, this man became a sincere admirer of the famous preacher.

CLOSE TO JESUS. (183)

Psa. 45:3; Psa. 95:6.

In a church of Copenhagen is the celebrated statue of Christ by Thorwaldsen. A gentleman one day viewed it from all angles, but did not seem satisfied with it. The little daughter of the janitor, who had noticed his perplexity, stepped up to him and said: "Sir, to properly see the beauty of this statue you must go close up to it, kneel down at the altar at its foot and look up into the face." The man followed her directions and found out that they were correct. Oh sinner, bow down before this Christ, crucified for you and you will find that "he is the loveliest among ten thousand," and if you desire, he will be the Saviour of your soul.

THREE DEGREES OF LOVE. (184)

Col. 3:14; 1 John 4:7; Matt. 5:44.

The first degree in love is to grant love for love; the second, to grant love without hope of its return; the third, to grant love for hate. What is love? Love is not a thought, a word or an impulse, a mere act of the will. Love is the full, rich pulsation of the heart, with all its currents of life. Love is the sun's blood-red dawning which with silent tread spreads over the whole sky of our soul. He who loves not lives not; he who lives of loving cannot die.

OUR SURE REFUGE (185)

Jer. 1:8; Matt. 28:20b; Matt. 10:28.

When Chrysostom was relieved of his office as Bishop of Constantinople, and the people wished him to stay, he said: "What need I fear? Death? For me to live is Christ, to die, gain! Exile? The earth is the Lord's! The loss of my possessions? We brought nothing into this world and it is evident that we will take nothing out of it! I have a bond from my Lord and do not rely upon my own strength. I have his will and testament, that is my staff, my safety, my haven of refuge. And should all the world threaten, I hold fast to his promise: "Behold, I am with you unto the end of the world."

WHAT ARE YOU DOING FOR JESUS?

Matt. 25:34-40; Jas. 4:17.

A young lad one day said to his mother: "I

wish I had lived at that time when Jesus on earth! I would have helped him." Smitten at the thought, the mother asked: "What do you have done to show your good will, you so young?" The little fellow thought a minute and then said: "I could have run about doing errands for him!"

A loving heart would surely have found some way of showing its love to Christ. Are there not errands we can attend to for Jesus even today? Think of those sick of the poor, the downcast, and then of the Jesus says. Matt. 25:34-40.

SAVING KNOWLEDGE. (186)

John 3:18; John 5:24.

A sick woman, being visited by her pastor, was asked if she knew the ten commandments. "Not, any more, I am too weak," she replied. "Do you remember any part of the catechism?" "Nothing at all," she replied sorrowfully. "Well, you, perhaps, repeat a psalm or a Bible verse every day?" "I have questioned further, and again received no answer." "Well, what do you know of something you must remember?" "I know that Christ is mine," she replied, and this time her face lighted up with the inner joy of saving knowledge. Can you say that, friend? You need know nothing but that Jesus is your Saviour in that dark hour on Jordan's bank.

Literary Illustrations

J. E. RUSSELL.

MESSAGE FROM DREAMLAND. (187)

Matt. 18:10.

A preacher known to me, whose multitudinous duties in a metropolis compelled his being out late almost every night, found on the door of his little girl's room, where the light was burning low, a card, on which was written by a sleepy hand in large and wandering characters, "Come in here, dear dady—good night." He knew that the sleeping little girl was waiting in her slumber for her kiss; and he minded and "came in here."—*Bishop Quayle.*

A DESCENDANT OF THE DISCIPLES. (189)

Mark 10:13.

I was present once at a sacramental supper, where at the Lord's table knelt all such as were children of God. Beside a certain father knelt his little girl; and the ministering man passed the elements to the father, but passed the elements by the child—and there the little girl knelt and wept at the Lord's table with a broken heart, sobbing to the father when they had risen from the Lord's table where she had not been a guest, "Papa, do I not belong to Christ?" And my heart, when I saw this scene, was broken like the heart of the little child.—*Bishop Quayle.*

HIDDEN REVEALED. (190)

Rev. 6:16.

A Christian martyr, the night before his sufferings, fell asleep and dreamed of Paradise. He was walking in a garden of delight, where all was made of the purest transparent glass, clear as crystal. The people themselves were moved up and down were also transparent, and as he passed among them he perceived that all eyes were turned to him and fixed with surprise and dismay on his breast. On looking down he is horrified to see that he had become transparent, and that a dark stain in his heart, a shadow amidst all this brightness, had drawn all eyes upon him. Instinctively he raised his hand to hide it, but his hands, too, were transparent, and heaven for him was no longer hidden. "There is nothing covered that shall not be revealed."—*Marcus Dods.*

"Teach me," bitterly exclaimed Themistocles to the man that offered to improve his memory, "teach me to forget."

OUR FATHER. (191)

Matt. 6:9.

I was talking some years ago to a poor man who had not many days to live, and not much breath for speech, and whispering to me about his own weakness and weariness of body

of mind, she said that even when she tried to pray she could not get beyond, "Our Father." The saying has often come to me since, If she had gone as far as that certainly it was a good prayer. And I think the Father could be trusted to fill in for his tired child all that was needed of confession, and thanksgiving, and request.

EPITAPHS. (192)

The inscription on the tomb of Sir Henry Havelock is: "He feared men so little, because he feared God so much."

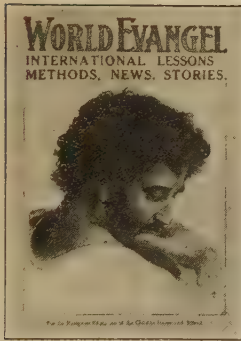
The inscription on the tomb of one who perished in an Alpine accident is: "He died climbing."

MOTHER'S HOPE. (193)
Luke 8:21.

In a recent sermon J. Stuart Holden said: "Not long ago some one sorely tempted in life's battle said to me: 'I must not fail, for mother expects me to do so well, and I cannot disappoint her.'"

UNIFORM OR GRADED LESSON HELPS SENT FOR FREE TRIAL FOR INTERNATIONAL SUNDAY SCHOOL LESSON

F. M. BARTON, Cleveland, O.



Send me copies (give number of teachers) of the December Evangel. I will give them to our teachers. If they find it enables them to hold the attention of the scholars better than the help they are now using, I will order it for the first quarter of 1911 (10 copies, one quarter, \$1.50, additional copies, 15 cents). Club rate for 5 or more, 75 cents each per year—sent to individual addresses without extra charge.

Name

Address

Send me a complete set of Primary, Junior and Intermediate Grades of the New International Graded Lessons for the first quarter.

If we adopt the Graded Lessons and are pleased with The Evangel Graded Guides we will order the second quarter's Guides.

Name

Address

Send sample Christmas Service "White Gifts for the King."



Price 53 cts.

ALEX. DUGUID, SUPERINTENDENT OF THE MARION LAWRENCE SUNDAY SCHOOL, TOLEDO, O., says: "I enclose \$1 for THE EVANGEL one year. Many helps come to me, most of them free. But THE EVANGEL seems to be different."

I WILL Examine "Superintendent's Suggestions" FOR 1911"

if you will send it postpaid FREE with 6 months' or one year's subscription to THE WORLD EVANGEL, the leading magazine of Sunday School Method and News.

F. M. BARTON, CLEVELAND, O.:

Mail me postpaid "Superintendent's Suggestions for 1911" (vest pockets size), containing lesson text, blackboard, lesson story, etc., 124 pages, and a copy of the Christmas EVANGEL. If I am not more than satisfied I will return the book within ten days, but if I do not do so, enter my name for 6 months and I will send 50c for the book and the subscription.

Name

Address

P. S.—If you know THE WORLD EVANGEL and put this card in an envelope with \$1 we will send "Superintendent's Suggestions," THE WORLD EVANGEL one year, and two pictures for your Sunday School room—"Children of All Nations" and "St. Paul."

Scholar's Lesson Text Book For 1911—If interested put check mark opposite and we'll send copy FREE. Price 5c each or \$3.00 per 100, express paid. Christmas Exercise—"White Gifts For The King," copy free.

From Select Songs Nos. 1 and 2. By permission of Biglow & Main, New York.

Walking through the National Gallery one day I found a student busily engaged in copying an Old Master, and, on getting into conversation with him, I remarked upon the excellence of his work. But at my words of appreciation a pained look, which betokened the true spirit of art, passed across his face, and he replied, "Please do not say so. Just look at the original." His very endeavors had made his conscious of the perfection of his ideal, and I came away having learned afresh something more of the perfection of "the pattern in the mount."—*Holden*.

LOVE AND OBEDIENCE. (195)

Matt. 22:37.

A recent writer puts into the mouth of one of his characters—a self-willed girl—whose life had become enriched and beautiful by a pure love, the following words in explanation of the power which the hero possessed over her: "Well, you see I love him, and so he can do anything he likes with me." And this is but a feeble picture of that love which beggars language, and which is of power to translate our mere convictions into living restraints. To the one who can say, "I love Him because He first loved me, and gave Himself for me, He ever speaks as one having authority."—*Holden*.

ANCHOR CHAIN SHORT. (197)

Rom. 3:23.

Some time ago a beautiful boat was launched on Lake Champlain. Shortly afterwards a storm came up and the boat began to drift. The captain ordered the anchor out but the boat continued to drift. Again he thundered the command, "Out with the anchor." They told him the anchor was out, but the boat continued to drift, and eventually went down. The anchor chain was too short.—*Vance*.

ALONG THE WAY. (175)

2 Cor. 12:10; 1 Pet. 4:12; Matt. 5:8.

How many and varied are the Palaces Beautiful God has provided all along the way for our rest, comfort, and encouragement.

"'Twas long ago I read the story sweet—
Of how the German mothers o'er the sea
Wind in and out the yarn the maidens knit,

Some trinkets small and tiny shining coins;
That when the tender little fingers weary grow,

And fain would lay aside the tiresome task,
From out the ball will drop the hidden gift,
To please and urge them on in search for more.

And so I think the Father kind above
Winds in and out the skein of life we weave,
Through all the years, bright tokens of
His love,

That when we weary grow and long for rest

They help to cheer and urge us on for more;
And far adown within the ball we find
When all the threads of life at last are spun,

The grandest gift of all—eternal life."

FLUCTUATING CHURCH-MEMBERSHIP.

The following bit of humor was given me personally by a ministerial friend who is connected with a leading educational and industrial institution "down South." A colored preacher on being asked as to the numerical strength of his flock said: "That depends on de season ob de year; in de 'vival season mighty near all is members, but in de backslidin' times dar's generally only me, and Aunt Jane, and Ole Uucle Peter."

HUMOR AS A HANDY RESORT.

Numerous instances could be cited to show that in every conceivable walk of life, and in almost every sort of daily experience, wit and humor are splendid acquisitions "to pull us through" some embarrassing situation or strained relation. What public man is not pestered with all sorts of peculiar callers, "the Lord's silly people," not a few of whom are what the newspapers call "cranks!" One of the latter called upon the Bishop of Natal, before he was a bishop and while he was Secretary to Archbishop Benson. It was his duty to interview each of the many callers who professed to have "business" with the Archbishop. The gentleman in question was shown in. "Your Grace," he began in a great hurry, "I have a serious matter to bring before your notice. I regret to say that the Ecclesiastical Commissioners have declared their resolve to burn me alive in my house. I place myself in your Grace's hands." Dr. Bayness took a plain sheet of note paper, and writing upon it, "I hereby forbid anyone to burn Mr. Smith in his house without first consulting me on the matter," he handed it, unsigned, to the expectant and grateful visitor, who departed with a mind absolutely at rest.

NEW THEOLOGY.

Preaching on "Hell," a negro preacher said: "I tell you, bredren, you want to keep out of dat country. Dey has got icicles down dar as big as saw-logs." When questioned about such statements he justified himself as follows: "I tell ye, stranger, ye don't understan dese people; if I should tell 'em its warm down dar, ye couldn't keep one of dese niggers out."

GIVERS—THIS SORT AND THAT.

"My dear brudders an' sisters," remarked the venerable pastor of the only colored church in town, as he carefully cleared the broad table in front of him so that every nickel, cent and button laid upon it would stand out in startling distinctness, "dere is some of de folks in dis chu'ch give accowdin' to dere means, an' some accawdin' to dere meanness. Le's not have any of the secon' class heah dis mawnin'!" After which the procession commenced, and everybody reached for his bottom dime.

GRADED LESSON GUIDE FREE

F. M. BARTON SEND GUIDE FOR _____ GRADE
CLEVELAND, OHIO IF PLEASED, WILL ORDER

I WANT THE BEST LESSON HELP

F. M. BARTON SEND THE EVANGEL 3 MONTHS FREE
CLEVELAND, OHIO IF IT'S BEST, WILL ORDER FOR 1911

Preacher's Scrap Book

TWO PULLED TWO DOWN. (199)

The climbing of the Matterhorn was not accomplished without great loss of life. Mountaineering at its best is a risky sport. At its worst it is more dangerous than war. Very early in its pursuit, dramatic accidents brought home to the imagination how dangerous a sport it was. The most dramatic, perhaps, in all the history of mountaineering was the accident that occurred on the first conquest of the Matterhorn. On July 14, 1865, after innumerable attempts, seven men stood on the summit of that grand rock pyramid for the first time in the history of the human race. It was a great achievement then, though everybody goes up the Matterhorn nowadays as an incident in a Swiss tour. They were four Englishmen—two of them very young—and three Swiss guides. Their names were, in order in which they were roped together in descending, Michel Croz, D. R. Hadow, Rev. C. Hudson, Lord Francis Douglas, Peter Taugwalder, Sr., E. Whymper, Peter Taugwalder, Jr. Hadow slipped and knocked down Croz. The two falling dragged Hudson off his feet, and the weight of the three pulled Lord Francis Douglas down. Then the rope broke. The four men who fell were killed; the other three survived and got safely down. Two—Mr. Whymper and the younger Taugwalder—are still alive. The remains of three of the others lie close together in the graveyard of the little Roman Catholic church in Zermatt. The body of Lord Francis Douglas was never found.—*The Young Man*.

LAST WILL AND TESTAMENT.

(200)

The supreme court of the United States will be appealed to by officers of the Dutch Reformed Church of America to relieve that body from reading the tedious will of the Rev. Dr. Van Bunschooten at every official meeting of the church corporation.

For seventy-five years the reading of the will has constituted a routine part of the business of every meeting of any corporate body of the Reformed church in this country.

It seems that the church, seventy-five years ago, accepted a legacy of \$20,000 from the Rev. Van Bunschooten, who made his gift conditional by requiring that his will be read at every official session of the church officers forever. The money has long since been spent.

(Jesus left a will. He said, of you, love me, keep my commandments. Some preachers are getting tired of reading and obeying this will. They are blessed with its benefits, but its reading is wearisome and obedience is bothersome. They are asking the court to cut off the Gospel of John. Little too much of Christ's deity in that. Even when they have concluded that Christ was not God, how will they be benefitted? What will they do then that they can't do now?—*Ed.*)

A FULL GOSPEL. (201)

The following experience of Rev. Dr. Chas. A. Berry, of Wolverhampton, as told to his

friend, the Rev. J. H. Jowett, of Birmingham, England, has appeared in several religious papers, and may be appropriately reproduced here:

"One night there came to me a Lancashire girl, with her shawl over her head and with clogs on her feet. 'Are you the minister?' she said. 'Yes.' 'Then I want you to come and get my mother in.' Thinking it was some drunken brawl, I said: 'You must get a policeman.' 'Oh, no,' said the girl; 'my mother's dying and I want you to get her into salvation.' 'Where do you live?' 'I live so-and-so, a mile and a half from here.' 'Well,' said I, 'is there no minister nearer than -?' 'Oh, yes, but I want you, and you have got to come.'

I was in my slippers, and I soliloquized and wondered what the people of the church would think if they saw their pastor walking late at night with a girl with a shawl over her head. I did all I could to get out of it, but it was of no use. That girl was determined and I had to dress and go on. I found the place was a house of ill-fame. In the lower rooms they were drinking and telling lewd stories, and upstairs I found the poor woman dying. I sat down and talked about Jesus as the beautiful example, and extolled him as a leader and teacher, and she looked at me out of her eyes of death and said: 'Mister, that's no good for the likes o' me. I don't want an example—I'm a sinner.'

Jowett, there I was face-to-face with a poor soul, and had nothing to tell her. I had no Gospel, and I thought of what my mother had taught me, and I told her the old story of God's love in Christ's dying for sinful men, whether I believed it or not. 'Now you are getting at it,' said the woman. 'That's what I want. That's the story for me.' And so I got her in, and *I got in myself*. From that night," added Dr. Berry, "I have always had a full Gospel of salvation for lost sinners."—*The Bible Today*.

A CROOKED PLAY BEAT THE CUBS.

Baseball history will record that Ira Thomas made the play that won the 1910 world's series for the Athletics if the Athletics win.

The great play occurred in the first inning of Monday's game. It was his throw that beat Frank Schulte to second. He threw the ball to Collins over Artie Hofman's head, after Hofman had backed into him and put his bat hard against Thomas' leg. Hofman did this when he saw he could not hit the ball. He pretended to back away from the ball, a good play as long as the umpire didn't see it, and Tommy Connolly did not see him do it.

The Cubs boasted that they would run the bases as they pleased. This was their first attempt. Once started, it would have been easy for them to have kept it up, nipped in the bud, the advantage is the other way.

Thomas' throw steadied Baker and Barry, who were wavering and nervous before the game. They saw that one of the speediest Cubs could not steal, even though Thomas had to throw under a disadvantage. The Cubs were not so terrible as they had supposed.

Quotable Poetry

CRIME 75 PER CENT TO DRINK. (203)

At the close of the Fall Assizes at London Mr. Justice Teetzel, in his address to the grand jury, declared that in his seven years' experience on the bench 75 per cent and more of all murders, attempted murders, and other serious criminal cases were directly attributed to liquor.

THE SUN, OUR LIFE. (204)

It is true that from the highest point of view the sun is only one of a multitude—a single star among millions—thousands of which, most likely, exceed him in brightness, magnitude and power. He is only a private in the host of heaven.

But he alone, among the countless myriads, is near enough to affect terrestrial affairs in any sensible degree; and his influence upon them is such that it is hard to find the word to name it; it is more than mere control and dominance. He does not, like the moon, simply modify and determine certain more or less important activities upon the surface of the earth, but he is almost absolutely, in a material sense, the *prime mover of the whole*. To him we can trace directly nearly all the energy involved in all phenomena, mechanical, chemical or vital. Cut off his rays for even a single month, and all life upon the surface of the earth will cease.

AN APPEAL TO INDIANA. (205)

J. FRANK HANLEY, EX-GOV.

Today we are face to face with another great moral question. And speaking in the light of the past history of the race, I say to the managers of both parties in this state, "You can not found a party upon the saloon and brewery and have it stand. A party so founded can not abide the white light of this new century. Nor will it avail you to cry for peace upon this question any more than it availed your fathers to cry for peace upon the slavery question. The great battle of God Almighty is not fought out and you will have more of it. There will be no peace until you do right. If you want peace, do right and you shall have peace. But until you come up to the grounds of moral truth and moral principle, and stand on them, there will be dissensions and revolution in both parties. You may invent party cries to lead men astray, but they will return to this question until it is settled and settled right. You may despise this cause. You may crucify it and cast it out utterly from conventions, but you can not destroy it. It will come up again. You may kill its defenders, you may silence its advocates, you may congratulate yourselves that you are well rid of them, but in God's own time other defenders and new advocates will arise to confront you. It will live long after you have perished. Policies may change, laws may be repealed, parties may be dissolved, but this cause will remain to agitate

parties and bring concern to their managers until it triumphs. You can not kill it with the sword, you can not burn it with fire, you can not bury it with ballots, so that it will not come up again. There is a majesty and a sanctity about a great cause that begets two new defenders for every one that falls in its behalf.

Men of Indiana! You who hate the usurpation of power by corrupt and wicked special interests;

You who believe in the rights of the individual man, in the democracy of the people; You who oppose the prostitution of womanhood;

You who are against the exploitation of childhood;

You who love your fellows;

You who have taken upon your lips the name of the Holy Christ, and upon your souls the obligation of social service;

You in whom the love of home and wife and child is not yet dead, whose altar fires are not yet out, whose blood is not yet cold;

To you I appeal! On this issue the battle drum is beating. The muster roll is being called. Now, even now, is war time. Here, the field. Today, the time; aye; this very hour! The issue is yours. Will you defend it, or will you run away? Will you stand and hold the ground you have won, or will you yield your rights. Will you bend before the storm, or will you keep the faith and quit yourselves like men? You are not wont to run away! In other days you've been tried and true. Why waver now? Stirred by "the mighty hopes that make us men" let us rise and strike a freeman's blow for a freeman's right. Let us put our feet upon this traffic while we have the power, that our children and our children's children in after years may safely come this way.—*Western Christian Advocate*.

"THE PASTOR HIS OWN EVANGELIST."

This is the most important book we have published since "One Hundred Revival Sermons," the advance sale being large.

I want every reader of the *Expositor* to own "The Pastor His Own Evangelist," for it will go a long way towards making your special services successful.

Order a copy now and pay \$2.00 for it on receipt of same. Or you may renew your *Expositor* subscription and secure a copy for \$3.25, to be paid on receipt of the book, but give us your renewal now.

If you are not more than pleased with the book, send it back postpaid, with your name on, and we will cancel the order. How many books will stand this test? F. M. Barton, Caxton Bldg., Cleveland, O.

UNUSUAL.

As a pulpit metaphor how will this do? It was heard in a York church some years ago: "An open door is presented to you, my brethren: if you will but embrace it, it will afford you an abundant harvest."

For \$3.00 you may have The *Expositor* 8 months and your choice of any two of the following \$1.50 magazines, one year each: *McCLURE'S MAGAZINE*, *EVERYBODY'S*, *AMERICAN*, or *WOMAN'S HOME COMPANION*. F. M. Barton, Publisher, Cleveland, O.

THE ECCLESIASTICAL YEAR—DECEMBER

G. B. F. HALLOCK, D. D.

CHRISTMAS.

When the world's expectancy of the advent of Christ was suddenly changed to the joy of His presence the angelic message was, "Behold, I bring you good tidings of great joy." But the greatest blessing of all was in the prophetic announcement that this joy was yet to reach "all people." May there not be something at least suggestive in the fact that Christmas comes in the days begin to lengthen! Christmas is but a trifle longer than the day which preceded it. From this time forward for months days will grow longer and the nights shorter.

The first Christmas said to the world's night, "Henceforth you must decrease while day shall increase." From that day to this, Christianity has been taking, little by little, in the world's night and adding it to the world's day. And this is to continue until the darkness is all swallowed up in the universal shining of the glorious Sun of Righteousness. The world today is one year further from the birth of Jesus, but, glad and happy fact, it is one year nearer the final and triumphant reign of Jesus.

And, brother pastors, let us not alone rejoice in this fact, but let us lead our people to rejoice in it. That means that we will make much of the missionary feature of Christmas. Probably too much has been said about preaching in connection with Christmas, let us emphasize the duty and joy of giving Christ—the Christmas-Bringer—to the whole world.

SUGGESTIVE TEXTS AND THEMES.

(210)

The Incarnation: "For ye know the grace of the Lord Jesus Christ, that though he was rich, yet for our sakes he became poor," etc. Cor. 8:9.

Vision of World-Wide Peace: Isa. 11:7-9. *Some Notes of the Heavenly Chorus:* "Glory to God in the highest and on earth peace, good-will to men."

Why Jesus Came: "The Son of Man came to seek and to save that which was lost." Luke 19:10.

Christmas: Its Message and Motive: Luke 2:10.

The Star of Hope: "When they saw the star they rejoiced." Matt. 1:10.

The Bethlehem of the Heart: "Until Christ be formed in you." Gal. 4:19.

The Song of the Angels: "Glory to God in the highest," etc. Luke 2:14.

The Magnificat, A Christmas Song: Luke 1:46-55.

Christmas a Manifestation of Love: And thou shalt call his name Jesus, for he shall save his people from their sins." Matt. 1:21. "The gentlemen were riding together. As they were about to separate, one of them said to the other: "Do you ever read your Bible?" "No, but I get no benefit from it, because, tell you the truth, I feel that I do not love the Bible." "Neither did I," replied the other, "but I found from the Bible that God loved me.

And he loves you, too, my friend." This was something that gentleman had never thought of before. He began to read the Bible as he had never read it before.

Star and Song: "When they saw the star they rejoiced." Matt. 1:10. Christmas is the brightest day in the year. It was born amid stars and song. A day is only the section of a great circle—a foot-mark of Time. But Christmas is more than a day. The event transcends the date. From the first men have had their eras. The Moslem grows old from the flight of the prophet. The Greeks ran their races from one Olympiad to another, and the Romans built themselves into the walls of the Eternal City. And for a thousand years these stood as landmarks on the borders of history, but they fell. Like their own forgotten gods, they live only in name. But Christmas grows brighter from year to year. It shines with a glory unreflected from land or sea. The gates of time swing on two hinges, Christmas and Easter. One marks the birthday of the Teacher and the other of the teaching. Christ and Christianity stand behind the two.

Preparing for Christmas a Holy Privilege: "Prepare ye the way of the Lord." Isa 40:3.

The Miraculous Birth: "That holy thing which shall be born of thee shall be called the Son of God." Luke 1:35.

Theme: *What are some of the ways of giving that are foreign to Christmas?*

The Greatest Gift: Luke 2:11. By common consent the Christian world has set apart two days in a man's life as gift days. One is Christmas, the birthday of Jesus, and the other is the anniversary of his own birth. The observance of this national holiday is, in large part, an unconscious tribute to the One thus acknowledged to hold sway over men. In the midst of its accompanying festivities, one should not forget that Jesus Christ is the greatest gift ever received by human kind. He is so because of what he is, of what he does, of what he enables men to do, and to become.

Theme: *How can we carry the Christmas Spirit Through 1911?*

THE MODERN WISE MEN OF THE EAST.

(211)

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the east came to Jerusalem saying, Where is he that is born king of the Jews?" Matt. 1:1, 2.

Who are the modern "Wise-men of the East" that seek Jesus, the Saviour of the world? Are they not those earnest men and women who come to the missionaries and the mission schools inquiring for the new teachers sent from God? The multitudes must be sought, but the few wise men come seeking the Saviour.

1. How do they seek and find him? Not with searching libraries or spending millions; not by mighty intellects or feats of strength, or making long pilgrimages must the Christ be sought, though in some lands of the east, today as then, men must travel many miles to learn of the Saviour of the world. The Christ is sought and found by those who seek him to worship him. Those who, like Herod, seek him only to mock and destroy his kingdom find him not.

2. Many are the stories that missionaries tell of the seeking wise men of today who are waiting for an opportunity to worship the King of kings—men and women who are ready to bring their most precious gifts to him, but know not where or how to find him until we who know point the way.

In Pyeng Yang, North Korea, lived a woman who had heard that there was a God who answered prayer, a Jesus who saves. One night she took a large bowl of water and went out under the stars so that a part of the heavens might be reflected on the surface of the water. In this way she hoped to bring something of heaven nearer at hand. Then she prayed: "Lord, help me to believe in Jesus." At that moment her husband, a notorious gambler, was about to hang himself. Hearing the prayer of his wife he came and knelt by her side, saying: "It is Jesus that we want." Is it any wonder that they found him and are today members of his church? Yes, it is Jesus that the world needs. Are you helping some one to find him?—D. L. P.

CHRISTMAS DAY. (212)

"We rejoice in Christ Jesus." Phil. 3:3.

Joy is a sensation produced by something agreeable. A carnal man may have more joy of its kind, than even the Christian, but it is not the right kind of joy. That joy which is mentioned in the text is alone worthy the name of joy. Let us consider.

I. The Nature of Joy in Christ.

1. The joy of the Christian is called the joy of the Holy Ghost and is produced by him.

2. Spiritual joy is connected with Christian faith, we have joy and peace in believing.

The Christian casts his care upon God and that produces joy.

II. The object of this joy: "Christ."

1. There was a peculiar joy in the prospect of his coming. Zech. 9:9.—"Rejoice, O daughter of Zion, behold thy King cometh," etc. Abraham rejoiced to see his day. John 8:56. Mary, Zecharias, Elizabeth, Simeon rejoiced at his birth. A hymn was sung by angels, set to music by God himself. There was also a public rejoicing when Christ entered Jerusalem; they cut down branches from the trees and sang, "Hosanna to the son of David," etc. Matt. 21:9.

2. There was joy at the resurrection of Christ.

III. The Season of Joy.

The Christian rejoices in Christ when he has little else to rejoice in, and perhaps more then, than at any other season.

1. He rejoices when Christ speaks peace to his heart.

2. In a time of trouble, affliction, world sorrow, poverty, persecution, martyrdom. The joy of a Christian cannot be taken away from him. Paul and Silas sang praises to God even in prison. The believer rejoices in death 1 Cor. 15:55.

To rejoice in Christ distinguishes the Christian. From a mere worldling. From a mere professor of religion.

Rejoicing in Christ on earth is an anticipation of rejoicing in him in heaven.

How miserable are they whose joy only arises from earthly things!—C.

A UNIVERSAL CHRISTMAS. (213)

1. A universal Christmas would mean universal enlightenment. Where the Christ-Child is commemorated sincerely—There can be no superstition or fetishism; no terror of unseen powers suspected of malice toward men; no hesitant dread of trespassing on forbidden ground in questioning the mysteries of nature; no timid knowledge of celestial jealousies to thwart men's progress in knowledge of the world; no furtive slavishness of soul under the great vault of heaven—but rather a triumphant confidence in the friendship of God once and for all certified in the incarnation of his Son; a fearless assurance that the infinite heart of the universe is a Father's heart ever warm to welcome the humblest of his children to his cherishing fellowship; a sense of glad home-feeling amid the generous expanse of creation; an eager passion to know the ways and wisdom of God in the least and greatest of his works; a high ambition to enter into the fulfillment of his purposes in the ongoing of history; an unflinching aspiration to the light.

2. A universal Christmas would mean universal honor.

Where the Christ-child is commemorated in honest reverence—There can be no villany or injustice done in the daring of ruthless power; no over-reaching of the weak and defenceless; for the sake of unearned gains; no blind crazed worship of possessions that are of this earth wholly earthly; no deflections from truth; no light dismissal of obligation; no defiance of human duty; no sullen indifference to human brotherhood—But always the scruple of keen conscience for the letter and spirit of fairness; man to man; the vow of solemn determination that the first and sacred use of power shall be in the defense of those who in their own behalf are most powerless; a fixed care for integrity of manhood above every form of wealth that is counted, measured or weighed; supreme fidelity to the requisition of honesty and unrightness; loyalty to justice unchanging and unchangeable while the eternal rights of humanity persist.

3. A universal Christmas would mean universal love.

Where the Christ-child is commemorated from the heart—there can be no despising of others nor any envy nor any bitterness of passions; no lordly tyrannies of husbands over

f children toward parents; no crowding down of the unsuccessful by the successful; no corn of the incompetent by the capable; no contempts and antipathies to sever those whom birth or circumstance has allotted to varied social classes; no glee in another's confusion; no unfeeling thoughtfulness turning away from another's woe—But only compassion and helpfulness and friendliness everywhere; families bound together in affection, consideration and self-sacrifice; the strong and able working to make easier the ways of the struggling and timid; men and women of every station acknowledging the immutable kinship which inheres in the fact of common humanity; lines of social convention and even of national heritage obliterated by the mastering consciousness of unity in one Lord and Elder Brother.

4. A universal Christmas would mean universal peace.

Where the Christ-child is commemorated without hypocrisy—There can survive no lust of slaughter for power's sake; no joy in perpetuating the trade of blood-spilling; no pride in multiplying engines of war's destruction—But in all the world a glad contentment to well each nation in the borders of its own commonwealth, none infringing on any nor seeking upbuilding at another's cost; none threatening ill to any but all yielding allegiance to world-wide fraternity.

5. Who would not desire to help bring in a universal Christmas? Jesus Christ lived and died in hope of a universal Christmas. His ambition now as ever is for universal enlightenment, honor, love and peace in the earth. His reign in all nations will bring the ideal to pass. Nothing else can. What will you do to help him attain the glorious expectancy?—*The Interior.*

THE VIRGIN BIRTH. (214)

"And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1:35.

It is the oldest church in Christendom. Perhaps it was built as early as A. D. 330. You enter from the streets of Bethlehem, and pass along a majestic nave flanked by a double row of forty-four monolithic columns with Corinthian capitals.

At the eastern end of the church, by a marble airway you descend into what is called the chapel of the Nativity—a kind of cave or grotto, about forty feet long, twelve feet wide, ten feet high. Whatever original wideness this cave or grotto had, is now concealed by gleaming marble. On one side hang thirty-two silver lamps, perpetually burning. These cast their radiance upon a great silver star set in the marble pavement. About the star, in huge mosaic letters, glow these words—"Hic de Virgine Maria Jesus Christus Natus Est"—Here of the Virgin Mary Jesus Christ was born.

In that limestone country, caves, in the olden time, frequently served for stables; do still in the modern time. It may be this was the very

cave—stable in which Jesus was born. While of that you may not be certain, of this you may be sure—that you are in the town of the Great Birth—this Bethlehem. And of this you may be further sure—that that inscription: "Here of the Virgin Mary Jesus Christ was Born," tells the immemorial faith of Christendom.

At this Christmas time, during which the heart of the world throbs with gladness because of the Great Birth, a legitimate question is, Is the doctrine of the Virgin Birth of Jesus reasonable? Are there sufficient reasons to defend the doctrine both from doubt and from attack? Is it still a truth we ought to hold to, and may reasonably hold to—this of the Virgin Birth of Jesus? Well, let us think together for a little.

1. Think of the universality of Jesus.

One of the most fascinating places I ever stood in, was on that bridge of boats, spanning the sea-arm, called the Golden Horn, separating the more ancient Stamboul and the more modern portions of the city called Galata—Para in Constantinople. As many as a hundred thousand people cross that bridge in a single day between dawn and sunset. And what a motley, divided, various throng they are!—Armenians, Jews, Greeks, Turks, Persians, dwellers in China and in India, black Moor, brown Arab, alert Americans, pushing Englishmen, hideously veiled women—and all with the easily distinguished marks of feature, size, gait, gesture, speech, costume, setting such diverse look upon them all!

The One Person, to Whom all those race-divided multitudes, crossing that bridge over the Golden Horn, may unite themselves, and in whom they may cohere; the One Person with whom all the people of all the kinds and of all the climes may surely find themselves in closest kin, is this Universal Jesus. Estimate, if you can, the startling, unique, world-binding power of this universality!

2. Think of the sinlessness of this Jesus. I met this in my Bible-reading—"And David's heart smote him after that he had numbered the people." Why this numbering the people lay so weightily and sinfully upon David's heart I do not know; but manifestly it did. A distinguished writer has an essay he entitles, "The Moment After." "Then David's heart smote him after that he had numbered the people." Who does not know the meaning and the feeling of that "Moment After?" But this Jesus never had experience of this incriminating "moment after." No regret, no remorse, no consciousness of mistake even, is to be found in Jesus. This is his surprising, and even awful challenge, but one borne out by the flawless life—"Which of you convinceth me of sin."

3. Think of the claims of Jesus. This is the ancient demand of Jehovah—"Thou shalt have no other gods before me; thou shalt not bow down thyself to them, nor serve them." Jesus knew of this Divine demand of lonely supremacy in love, worship, service, for the Old Testament was his Bible, and he was saturated with it. But this Jesus claims that himself and the Father are one; that all men are to honor him, even as they honor the Father; that sight of him is sight of the

Father; and when St. Thomas adores him as his Lord and God, then Jesus receives such supreme worship as his own right, and without rebuke. What are we to say of such vast and overlapping claims of this Jesus? If they were not rightfully his own claims, then Jesus is inculcating idolatry. For myself, I know no way of escaping from the old, tremendous dilemma—"Aut Deus, aut non bonus"—Either God or not good. But Jesus is the highest ideal and illustration of the most shining goodness. Therefore, he is Deity, and has right to make even such stupendous claims.

4. Think of the teachings of Jesus. Think of the sweep of the world onward in all sorts of explorations, discoveries, various masteries—old ideas discarded, new ideas accepted. But amid this mighty onward advance and change, what remains? The teachings of this Jesus remain. The teachings of Jesus are the ideal toward which the world struggles; and the world swings into the better sunlight in just the proportion in which it submits to and makes actual what this Jesus taught.

5. How now are you going to account for this Jesus? By a merely human heredity? But Jesus was a member of the most separate and sectarian of peoples. By environment? Standing amid the fair and various beauties of the birthplace of Robert Burns, one exclaimed: "No wonder Robert Burns was a poet!" But another answered: "Sir, since Robert Burns, hundreds of men have been born into this environment, but not one of them was a poet." Environment cannot completely explain a poet, much less can his environment—narrow, pedantic, Gentile-hating—explain Jesus. Or, will you account for this Jesus, as some attempt, by the assertion that he was the "God-filled man, but man only; the child of natural generation of Joseph and Mary? But how was it, that born only thus, of all the men that ever were, he alone became the "God-filled" man? No, all such attempted accountings for this Jesus are halting and helpless.

What is the only true and possible accounting for Him? This: "And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be born of thee shall be called the Son of God;" this, the descent of Deity into humanity; actual and veritable incarnation; and, as belongs to such abyssmal stoop of Deity, by the virgin birth!

And the fitting prelude to such life and love and atoning death was the actual virgin birth of the God-man. You scatter, in time you surely annihilate, all the high adorning joy of the Christmastime if you withhold your faith from the veritable fact of the virgin birth. Jesus must be utterly inexplicable to you if you refuse. Really, refusing the virgin birth, you have no right to Christmas; its deep meaning has departed for you.—*Rev. Wayland Hoyt, D. D.*

MAKING CHRISTMAS IN THE HEAL

(2)

Tradition tells us that a century after first Christmas a missionary stood on the bank of the Arno, telling the story of the Christ-child. That night a Roman prince returned to his stone mansion, to feast. Suddenly in the dark he heard a tap on the window, and held a child's face, a face beautiful enough to have been a model for Raphael's cherubs; lo, a voice like music in the air whispered, "The Christ-child is hungry." Irritated, the prince sent his soldiers to drive the child away, from that moment his rich viands became as less as ashes and sand. Once more he looked up, startled by a tap upon the window, and held the radiant child, standing at the window in the darkness and the storm. Then came a voice saying, "The Christ-child is cold." His selfishness again he bade the soldiers drive the child away, and told his servants to draw the curtains close. In that moment the fire grew cold, and the blazing embers threw off darkness, a chill crept to the heart of the selfish prince. And then the ice began to melt. Springing up, he flung wide the door and plunged into the darkness calling for the child. Faster and faster fled the vision, until it came to a house, where a widow was dead, and a group of little orphan children were sobbing in the night. Obedient to the Child's command the prince and his servants took them to a stately house, and brought other hungry children in, and feasted them, and henceforth the table was their table, his house their home, sword their shield, his feet their wings. So he had thought that happiness was not for him, but in giving happiness to Christ's children his heart became the very citadel of joy and gladness.—*Rev. N. D. Hillis.*

ON GOD'S SCALES. (2)

If our Christmas gifts could be weighed on God's scales, how different they would seem sometimes! Here is a rich man who gives a grand piano to his wife, but he gives it with out much thought and with little love, and upon God's scales it would weigh as lightly as a feather. Here is a little girl who pricks her fingers a thousand times hemming a handkerchief for her mother, but she sews a loving thought into every stitch, and that handkerchief on God's scales would far outweigh the grand piano. There is only one way to give gifts that are valuable according to the estimate of heaven, and that is the way of love.—*A. R. W.*

THE BEST CHRISTMAS. (2)

There is a great deal of kindly feeling in the world, but too much of it is like cargoes of coal on a frozen stream, or like wood on the top of a mountain in winter, "frozen in," and not available for use. Thaw out your "frozen kindness" this Christmas season. Express yourself—your real self. It will not at all make you watery and undignified, as you fear, but will bring into your heart and the hearts of many others the rarest gladness, and mark the

Your choice of **McCLURE'S MAGAZINE, EVERYBODY'S, AMERICAN, or WOMAN'S HOME COMPANION**, one year and **The Expositor** 8 months, the two for \$2.00 F. Barton, Publisher, Cleveland, O.

time as exceedingly sweet in the calendar of your life and of theirs. The material surroundings will not matter. The cost of the presents you can afford matters not. For the best giving of all is the giving of the heart and love's expression. Give that anew to father, mother, wife, children, associates, and by written word, if at a distance or spoken word if near; let them know afresh that you do love them and appreciate all that they have been and are to you.

"Thaw out," my brother, my sister, this Christmas—and then stay thawed out! And may you live many years, God willing, to enjoy the blessed sensation!

WHERE THE STAR SHINES TODAY.

(218)

Opening a missionary magazine at random one day in the autumn, I read in a missionary's letter the story of her struggle to carry relief to a sick woman in India. The woman was in desperate need of surgical aid, and the missionary was a doctor, but the friends in the sick room and the people in the doorway were bond slaves to superstition, and they refused to let the doctor so much as touch the patient. By the time that their opposition was overcome it was too late to save the feeble life. Not many months ago I heard another missionary physician on furlough at home, relate incidents from his own experience, showing how dark are the abodes of heathenism, how blank the outlook, how cheerless the atmosphere, how difficult the task of assuaging pain. Yet every hospital, whether in the homeland or in foreign lands, with its rows of cots, its nurses and doctors, bears testimony to the goodness of Him who came when the Star shone in the east. Whenever we hear the ambulance bell clanging in the streets and behold the equipages of fashion and the vehicles of trade giving the ambulance the right of way, we once more note the love and sympathy that came to men with the Star in the east. Wherever we see woman honored and exalted to a sweet preeminence in the home, wherever we hear the singing of happy children, we again find confirmation of the truth that Jesus came into the world to uplift and glorify the home.

Every orphanage gathering folorn little ones within its sheltering arms speaks of the love of Christ. Every Christmas tree with its myriad lighted tapers repeats for us again the story of the Star. There is nowhere in Christendom an effort to rescue the fallen, to enlighten the ignorant and to break down the sinful barriers of caste between different ranks of humanity that had not its origin in the infinite love of God, the love that reached its coronation in the hour when Jesus was born in Bethlehem.—*M. E. S.*

A BABE WAS BORN.

A few years ago, under a blue sky and from off a smooth sea, a gigantic wave rolled in from the Pacific upon the western coast of South Africa, submerging the shore and carrying vessels far inland and leaving them stranded. There was no local cause, storm or earthquake, to account for it, but subsequent investigation showed there had been a submarine upheaval

in the far eastern Pacific, ten thousand miles away. Near events may thus have remote causes.

The Christmas season is rolling in upon us in waves that are crested with the sparkling foam of joy. For weeks and months the factories have been preparing for this season, the stores are brilliant bazaars, and gifts are being selected and hidden away for the happy hour. The old world takes on a brighter hue, and the air is electric with expectation. The morning will break over all lands in joy, childhood will be exultant, and all hearts will share in the gladness of the day.

Whence came these waves, what upheaval threw the centuries into commotion and sent surging in upon us these beneficent and joyous tides? Something happened back there on the rocky ledge of Bethlehem on the first Christmas morning. A Babe was born.—*Presbyterian Banner.*

THE MAGNIFICAT A SONG OF DEMOCRACY.

(220)

Mary's song is the song of real democracy. Christ did not come in the midst of royal purple. Whatever distinctions there are among men the gospel story reveals them all. As we stand at the manger all differences disappear, for we are no different—there! What a world it would be if we maintained the relationship established by the Bethlehem manger. Well did Mary sing that God had regarded her low estate. God taught us that all human estates were equal in his Son. There is only one aristocracy; it is the aristocracy of heaven; and those who are admitted into the charmed circle enter, not by reason of royal earthly birth, but by reason of their faith in the Son of God.—*Rev. W. H. Geistweil, D. D.*

THE MAGNIFICAT A SONG OF SALVATION.

(221)

The Christmas song is a song of salvation, full, free, absolute. There are those who talk of a four-fold gospel, and intimate that some have only a three-fold gospel. This again is a great error. There is only one gospel. When a man believes in Christ, accepts him as a personal Saviour, he has the gospel—the whole gospel. It means salvation from sin. It leads to a perfect life. Perhaps we have not magnified the possibilities of the gospel; the great hope held out to those who enter upon the new life that ultimately they shall be like him. One day we shall be presented faultless before the presence of God's glory. There is a constant high calling of God in Christ Jesus. It comes to us anew as we stand about the manger cradle. Salvation from sin, salvation to a great and wonderful life. The Christmas gift is the gift of life, enlarging until it reaches the fullness of the stature of the gift of Christ. That is greatest of all. It is the song of salvation to an endless life of joy.—*Rev. W. H. Geistweil, D. D.*

JESUS—JANUS.

(222)

Two anniversaries stand side by side in our chronology—Christmas and New Year's. The one touches time and the other eternity. New Year's, like Christmas, involves the presence

of a deity. The first of January was to the ancient Roman what the twenty-fifth of December is to the modern world. Janus, for whom January was named, was a god whose rank disputed that of Jupiter. The pious Roman spoke their names together, Janus being first. To him was ascribed the origin of everything. He was the god of beginnings. No Roman would begin any work, great or small, without first asking the blessing of Janus. He had twelve altars, and at the first of each month received his sacrifices upon them. All things were opened and closed by him. He was the sunrise and the sunset of life. Those two characteristics made up his being. He lives in mythology as Bifrons, or the Two-Headed. One face was that of a youth, the other that of an old man—the past and the future. In one hand he held a scepter to indicate that he was master of time and events, while in the other he held a key, symbolizing that the gates were under his control. War and peace were the servants of his will. The gates of his temple were open in time of war and closed in time of peace. It was a great ceremony and meant life or death to millions. But war was the normal condition of Rome, and for seven hundred years the Gates of Janus were closed but three times.

A comparison between the Christ and Janus may not be amiss at this festal time. The Romans felt the necessity of a Power above themselves. In their conscious blindness they reached out into the darkness and touched the skirts of the Eternal. The heathen deities had some qualities in common with the Christ. The race put them there. Such was the burden of Paul's message to the Greeks. Jesus was the fulfillment not only of prophecy, but of necessity. He was a response to the demands of the human heart. The personality of Jesus is essential to our appreciation. He lives not as an influence, but as a Personality. Christmas is the birthday of a Man; New Year's marks the beginning of an abstraction, the segment of a mental circle. Jesus is God manifest in the flesh; Janus was the flesh trying to find its God.—*Rev. J. L. Scott.*

THE CHRISTMAS YEAR. (223)

From a little southern village comes to us the story of a woman who once lost Christmas out of her year. Just before the day, misery and disgrace, and, at last, crime, came into her family. She carried the load for a while, and then fell under it, sick unto death. The blessed day dawned and passed, but she was lying unconscious and knew nothing of it. When she came to herself the people of the town had forgotten that there ever had been a Christmas. But the day had always counted for much to Jane. It seemed to her like a word of cheer from God himself on her weary climb upward, giving her hope and strength and encouragement for the whole year to come.

Jane kept the village post office. She was apt to be sharp and cross, because she was old, and had a secret ailment which at times tortured her; but when she took up her work on the very first day that she was able to do so, it suddenly occurred to her.

"Why not pretend that this is Christmas

day, and keep it, though nobody but God and me will know."

She opened the window, and as she gave out the letters had a cordial word for every one of the neighbors outside—children and hard-worked women and feeble old men. They went away laughing and surprised, but strangely heartened. When the office was closed, she bethought herself of gifts, and baked some of her famous crullers and carried them to folk so poor that they never had any crullers, and to the old paupers in the almshouse.

She astonished each of them, too, with the gift of a dollar.

"I can do with my old cloak another year," she thought, "and they will feel rich for days!" "In his name," she said to herself as she gave each of her poor presents.

The little gifts held out for a long time, as she carried them from house to house, her face growing kinder as she went and her voice softer. It seemed to her that never before had there been so many sick, unhappy folk in the town. Surely it was right to make them glad that He had come among us—even if it were not Christmas day.

She was very tired when she had finished her day's work. She thanked him when she knelt down at night that he had put it in her mind to keep his day in this secret fashion.

But she could not sleep for thinking of other poor neighbors to whom she might have given some little comfort or pleasure.

"Why not make them happier that He has come tomorrow, as well as today?" she thought, with a shock of delight in her discovery.

So it came to pass that this little post-mistress made a Christmas out of every day in that year for her poor neighbors. When she had no more for them she threw herself into their lives; she nursed them when they were sick, dragged them up when they fell, cried with them when they suffered, and laughed with them when they were happy.

And thus it was that she taught them of her Master, and led them to be glad every day of the year that he had been born into the world to be its helper.—*R. H. D.*

THE GROWING CHRISTMAS. (224)

When Bishop Hurst was in Poona some time ago he went out to the great temple of Parvati, and there watched the worshippers. He asked the ancient Brahman priest who for many years had received the offerings there, "Do as many people come here to pray as formerly?" "No, there are fewer every year." "How long will this worship last?" was the next query. "God knows," he sadly replied. "What will bring it to an end?" "Jesus Christ," the Brahman answered.

THE WORLD EVANGEL FREE, IF IT IS NOT the most interesting Sunday School magazine published.

F. M. Barton, Publisher, Cleveland, O.

Send me The World Evangel for three months. If it is the most interesting Sunday School magazine published, you may continue sending it for one year, and add 50 cents to my Expositor account, which I will pay next time I remit.

Name Denom.
Address

HOMILETIC DEPARTMENT

G. P. F. HALLOCK, D. D.

Best of Recent Sermons

REV. CHARLES C. ALBERTSON, D. D.; REV. J. H. JOWETT, M. A.; REV. JAMES LEARMOND; REV. GEORGE F. PENTECOST, D. D.; REV. JAMES H. M'CONKEY.

Christmas Sermons

REV. CHARLES C. ALBERTSON, D. D., ROCHESTER, N. Y.

Text: "Thou shalt call his name Jesus; for he shall save his people from their sins." Matt. 1:21.

Since the creation of the world there has occurred no greater event than the birth of Jesus. It was the beginning of the creation of man anew. To it all the ages looked forward. Patriarchs had "seen his day" in hours of spiritual exaltation; poets had dreamed of his coming; and prophets had been granted visions of the promised Messiah. The expectation of the Jewish race had been awakened until many a mother looked into the eyes of her babe and wondered if in him might not be the Deliverer of the people. Surrounding nations absorbed the spirit of expectancy, and not alone in Judea, but in Rome and Arabia, the advent of a statelier king than had ever wielded scepter upon the earth was cherished in the hearts of men.

There went out from Rome a decree that the whole population of the empire should be registered. It was more a census than a taxation. Each family was to go to its ancestral seat. Joseph, being of the house and lineage of David, journeyed to Bethlehem. With him went Mary, his wife, first of Marys, and first of women for she was chosen to be the human mother of the Son of God.

Little thought the imperial Augustus, and little thought they who published his decree, that they were aiding in the fulfillment of prophecy. But it was so, for centuries before a Caesar sat upon the throne, Micah had predicted that out of Bethlehem should come forth "He who is to be ruler in Israel, whose goings forth have been from of old, from everlasting."

At Bethlehem the babe was born. A humble town to be the birthplace of a king! And there were better houses in Bethlehem than that in which he first saw the light—he who was to be the light of the world. Indeed it was no house where Mary lodged that night, but a rude shelter, shared with the Holy Family by mild-eyed camels and sleeping kine. "There was no room for them in the inn."

If that innkeeper had known the character of the meek woman whom he turned from his door, he would have made room for her even though he himself went to the stable to sleep.

How greatly has the temper of the world been changed in the last eighteen hundred years! Is there a man among us now, a man in all the compass of Christendom, who would not put himself to any inconvenience to furnish protection to a woman in the time when womanhood must pay the price of speechless pain for the honor of maternity?

The innkeeper missed his chance for earthly immortality. That was his one golden day, when by giving hospitable welcome to a peasant and his wife, he might have passed into history in the glorious company of the three of Bethany who entertained our Lord, of the Cyrenian who bore his cross, and the Arimathean who gave him honorable sepulture.

Jesus was born in a stable. Unlikely place to look for the beginning of a great moral and social reform. Yet there was in the manger of Bethlehem more than that—there was the promise and potency of all religious revolution, of the ransom of a race!

Behold the humble abode of a miner in Lower Saxony. It is the 10th of November, 1483. What is there? A man-child born. And who is he? See him at Wittenberg, at midday, October 31, 1517, affixing his theses to the door of the castle church, denying the merit of papal indulgence. See him at Worms, April 17, and 18, 1521, "lone and strong, with his great full heart—a second Prometheus, confronting the Jove of the 16th century on the German Olympus." That miner's smoky hut was the cradle of the Reformation.

Come with me to Hardin county, Kentucky. It is 1809, February 12th. A babe is born, in a cabin across whose puncheon floor through crevices between the logs, the summer sun and winter snow may fall with equal ease. It is a long way from here to the White House, but the feet of the babe shall make the journey, and half a century hence his brow shall wear a crown that any king might covet. If you would seek the beginnings of great movements, look in humble places—there how many great are born?

And, too, how often God reveals his sweetest secrets to the poor in heart! To shepherds watching flocks the angels sang their earliest Christmas Carol. To them the heavens were opened, and to them the sign was given by which they were to recognize the virgin's child.

Yet not alone to herdsmen did God reveal the place where Jesus lay. Wise men were gazing at his star from the East. They were not to see the infant Saviour for some time—they may have been just starting on their journey when the shepherds heard the song. Angels, and men of high and low degree, and stars of heaven, all celebrate the advent of the Christ.

A word about the angels' song, "Glory to God in the highest and on earth peace." It had a two fold inspiration, God's glory and man's blessedness secured by the Incarnation. It is the glory of a king to get, to have, to hold. God's glory is to give. And his Son

was his supreme gift to men. "Peace on earth"—what does it mean? That wars shall sometime cease? It means that ultimately, but not primarily. First of all, man is to be at peace with God. "Being justified by faith, we have peace with God through our Lord Jesus Christ." There is to be an inward peace, unspeakable and glorious:

"Deep as the peace of the sea,

When the stars their faces glass

In its blue tranquillity.

Hearts of men upon earth.

Never once still from their birth—

To rest as the wild waters rest

With the color of heaven in their breast."

Then man must be at peace with his fellow men. Wars cease because sin ceases, and sin is the cause of every war—somebody's sin, or injustice, or rapacity, or greed for conquest, or thirst for gold or glory. Only as Christ dominates the nations is world-peace possible. The method of Christ is arbitration instead of armament, the conquest of enemies by magnanimity instead of by force. Peace on earth is the dream of the Christian philanthropist. Utopian it seems now, but not so when we survey the change that has been already wrought in men by the Gospel of good will.

"And they came with haste" to find the babe

in the manger. They always find him who come with haste, in earnest, deeply anxious to see what the Lord has revealed. "They that seek me early shall find me." "Seek ye first the kingdom." What mean such words? They admonish us to seek the gift of God as men seek gold. The Chilkoot pass is crowded with Argonauts. How does a man seek a lost purse? With haste. How do we seek health? With haste. Special trains bear the suffering heir of wealth to California. Shall we seek earthly good with more of zeal and urgency than we display in seeking salvation?

Seeking, they found the babe. And what did they find in him? The wonder of two worlds, the hope of earth, the joy of heaven. Seeking him, we find in him the fulfillment of all the soul's unuttered longings, of all the heart's deep yearning for the living God. "If ever man was God, or if ever God was man, Jesus Christ was both."

"Room for Immanuel! Room!

The angels say,

"To you a child is born." "God's peace has come

On earth today."

Her promised Saviour, "full of truth and grace,"

Looks forth on man from a fair infant's face.

Wedded to Christ

REV. J. H. JOWETT, M. A., BIRMINGHAM, ENGLAND.

Text: "And I will betroth thee unto me forever." Hosea 2:19.

That is a tenderly beautiful figure; surely one of the sweetest and most exquisite in God's Word! "I will betroth thee unto me forever!" The communion of ideal wedlock is used to express the ideal relationship between the soul and its Lord. We are to be married unto the Lord! Look into the heart of it, and see how much the gracious figure reveals.

"I will betroth thee unto me forever." There is to be a wedding of the soul and its Saviour, of the nation and its King. To bring that wedding about is the aim and purpose of every kind and type of Christian ministry. We are to labor to bring souls into marriage-covenant with their Lord. I wish for the present to limit my outlook entirely to the winning of the children, and shall engage your thought to the pertinent problem as to how they can be wooed into a marriage-contract with the Lord of glory. What is the kind of wooing that will lead to a wedding?

1. Let me begin here. I do not think we greatly help the cause of the Lover by proclaiming the remoteness of the Lover's home. I have never been able to find out what we gain by teaching children the "far-offness" of the Saviour's dwelling.

"There is a happy land

Far, far away!"

I am afraid that the remoteness of the home tends to create a conception of the remoteness of the Lover; and, if the Lover is away, the wooing will be very mechanical and cold. I think that we shall perhaps best help the cause of the Wooer if we teach that his home

is very near, and that no clouds interpose between us and the place of his abiding.

2. Destroying all sense of remoteness, we must labor to bring the children into the immediate presence of the Lover himself. How shall we do it? What is there in the child of which we must lay hold? To what shall we make our appeal?

"We live by admiration, hope, and love." In those three attributes a man's personality abides. Gain them, and you win the man! All the three attributes must be regarded in indissoluble union. The quality of each depends upon the presence of all. Strike out one, and you maim and impoverish the rest. There is an imperfect love in which there is no admiration. There is an imperfect admiration in which there is no love. Perfect love admires; perfect admiration loves; and love and admiration are ever associated with the gracious spirit of hopeful aspiration. These three, I say, constitute the very marrow of life—the deep, secret spring of character and conduct. "We live by admiration, hope, and love." To win a child's love, and admiration, and hope, is to grip his entire being, and make conquest of all the powers of his soul. If the great Lover can win these, the wooing will be followed by the wedding. How can we so represent him, that this triumph shall be won?

3. We have so to reveal Jesus to the children that he captivates their love. What shall we reveal to them? Instinctively, I think, we feel that we must let them gaze long at his beautiful simplicity. We must reveal him handling the lilies; we must strive to make it so real, that the children, with their magnifi-

cently realistic imagination, shall feel that they are with him among the flowers of the field. We must reveal him watching the graceful flight of the birds of the air, and his peculiarly tender regard for the common sparrow. We must reveal him pausing to give thought to the hen and her chickens, and his wistful interest in the sheep and the sheepfold. We must reveal him as the approachable Jesus, with groups of little children clustered about his knees; not bored by them, not too great for their companionship, but lovingly taking them into his arms to bless them; and, if there is some puny weakling among them, giving to that one some special caress and regard. Will these fascinating simplicities, if vividly revealed, be ineffective in awakening the impressionable responsiveness of a little child? Depend upon it, the heart will begin to thrill! But not only his simplicity must we reveal, but his sympathy too! We must whip up our own powers, and seek to clearly depict for the child the great Lover's love for the weak, the defenseless, the unloved, and the abandoned.

But cannot we go further? Must we confine the visions of the children to the simplicities and sympathies of the Lover? Must we just keep to the fireside Jesus, the Jesus of the lilies, the farmyard, and the sheepfold, the good Samaritan Jesus, binding up the wounds of the bruised and broken? Shall we keep the children in the "green pastures," and by "the still waters," or shall we take them into "the valley of the shadow?" Shall they abide upon the sunny slopes of Galilee, and watch the Lover there, or shall we guide their feet into Gethsemane, and let them gaze on Calvary? Brethren, I will give my own experience; at any rate it is one man's witness, and represents, I avow, the findings of one who seeks to woo young life into covenant-communion with the Lord. I sometimes take my young people into the garden of Gethsemane and up the hill of Calvary; I do not do it frequently, lest the Via Dolorosa should become a common way, and should be trod with flippant step, but now and again, when I think I dare, I lead them into the shadow of the Passion, and whisper to them hints of the awful mystery! And what do I find? My brethren, I find there is no wooing like that! It is not only for the reprobate but also for the little child, that in the passion of the Lord there is unbarred the infinite love of the Lover. There is no need to be sensational. The sensational is never the parent of fruitful love. Gethsemane was very quiet, and all we need to do is to walk very softly, taking the children with us, and let them gaze upon the Sufferer as he bows amid the olive groves on that most eventful night. The spiritual appreciativeness of the child will supply the rest.

4. "We live by love." By "admiration" too! Our children must not only find in the Lover their Saviour; they must find in him their hero too. Say to yourself, "I will so present my master as a hero as to woo the adoring homage of my boys." Would you suffer from any lack of matter? Your eyes are closed and sealed if you do not see the heroic glowing upon every page of the sacred story! His splendid chivalry; his tremendous hatred of all meanness and sin; his magnificent

"aloneness" in the night; his strenuous refusal of a popular crown, when the sovereignty would mean compromise with the powers of darkness! Let these be unfolded with the same tremendous effort at vivid realization which we make when we seek to unveil the heroisms of a Cromwell, a Howard, or a Gordon, and our boys and girls will go on their knees before the unveiling with reverent admiration and homage. "Thou art worthy, O Christ, to receive all honor and glory."

5. What more shall we say about ourselves? Let this be said; while we are employed in wooing do not let us be heedless as to the manner of our living. I know that is a great commonplace, but I know also that it is by the preservation of the commonplace that we maintain the wholeness and sanity of our lives. Those who woo for the master must be careful how they live. The detection of inconsistency is fatal to the reception of our message. "A child is the most rigid exactor of consistency." "I say" may count for very little. "I am" is the incarnation which gives defense and confirmation to the Gospel, and reveals the deputy-wooer in something of the reflected beauty of the glorious Lover himself. The wooers must themselves be won; and our own conquest must be proved by the brightness and purity of our wedding apparel and the radiant buoyancy of our dispositions. I say the wooers must be in wedding attire, and must be "children of light," children of the morning. "I wonder if there is so much laughter in any other house in England as in ours." So wrote Charles Kingsley in one of his incomparable letters to his wife! That sounds fascinating, captivating, there is the ring of the wedding bells in the quaint and only partially hidden boast. I do not wonder that this child of the morning was such a mighty wooer for his Lord! Let us beware of a forced seriousness. Let us discriminate between sobriety and melancholy. Let us distinguish between a wedding and a funeral, and in our wooing let it be the wedding bells which lend their music to our speech.

6. When shall we begin the wooing? When I had written that sentence I chanced to lift my eyes from the paper, and I saw a tender fruit-sapling just laden with blossoms. At what age may a sapling blossom? At what age may a young life begin to blossom for the king? To revert to my figure—when shall we begin the wooing? Plato said, "The most important part of education is right training in the nursery." And Ruskin said, "When do you suppose the education of a child begins? At six months old it can answer smile with smile, and impatience with impatience." Perhaps we have to begin the wooing even in the speechless years. In the life of the Spirit I believe in early wooings because I believe in early weddings! The wooing and the wedding become increasingly difficult when we pass the age of twelve. As for the wedding itself, the betrothal to the Lord, I would have it a very decisive act. It must be a conscious, intelligent consecration. The vow must not be made in thoughtfulness; not in any bewildering and sensational transports. In the rapture there must be the moderating presence of serious

and illuminated thought. But mind you the act of decision must be a wedding and not a funeral. It must be serious and yet glad.

"I give my heart to thee,
Saviour Divine.

For thou art all to me

And I am thine.

Is there on earth a closer bond than this
That my Beloved's mine and I am his?"

Heaven's Christmas Lights

Christmas Talk To Children

REV. JAMES LEARMOUNT, ENGLAND.

Text: "He made the stars." Genesis 1:16.

When I was a very little boy children were fond of singing "Twinkle, twinkle, little star, how I wonder what you are." I am afraid that child's hymn is a little out of date now. Even children know a great deal about the stars. We know what they are made of; that they are suns just like ours; we can weigh them, we give them names, and altogether our ignorance is not so great as is used to be. I need not tell you what a great big sun ours is, and that if it were far enough away it would appear to be just like other stars—only a little point of light. Yet what we call our big sun is a very little one compared with others. I am glad that we know and have already numbered about seventy-five million stars in the sky. The whole space is dotted, spangled with stars, and when we think of all these suns it makes our God very great.

When we think of the distances of the stars from us and from each other we get another idea of God's greatness. Sometimes a man who has worked in England goes to work in America—hundreds of miles away. But what do you think of God as a worker? Light travels from the sun in about eight minutes, but there are some suns so far away that their light has not reached us yet after all these years. They are so far away that their distances cannot be measured. Just think of God as a workman—not building houses, but building millions of suns, and remember the great distances that these stars are from each other.

Sir Robert Ball uses a very clever illustration. He reminds us that in 1887 the national debt was some seven hundred and thirty-six millions of pounds, and says that if we could travel a hundred miles for a penny and went to the booking office to take a ticket to the nearest star, Alpha Centauri, and took all the money constituting the national debt with us—it would take 5,000 carts to carry it if it were in sovereigns—still you would be short of your fare by nearly a hundred million pounds. And this star is the nearest. God made them all! Think of him as your Father, and you will never be poor.

A poor boy, who had been in bed all his life with spinal complaint, was the son of a very poor widow who earned her living by washing clothes for other people. The boy was often left alone with nothing to do but lie and think. He often turned to the sky. Its white fleecy clouds were to him pillows for the baby angels, and the stars were the lanterns of the angels let down to guide poor people in the dark. He never tired of looking at the beautiful sky. I hope you will learn to love the sky too, and

when you have an opportunity get a look through a good telescope, and you will find it to be all ablaze with stars—stars yellow and purple, pale green and blue, sapphire and red, and white.

In a legend of Hungary the angels are represented as the keepers of the stars. When the angels paid proper attention to the stars, they shone brightly, but if one descended to the earth and remained there seven days he became sinful and earthly; his light faded away, and so the people on earth had one star less in the sky. On one occasion two hundred of these guardians left their stars to visit the earth; they stayed seven days, and became so wicked that their stars ceased to shine. Then they and their descendants remained on the earth and lived to try to make all the people as bad as themselves. That is only a legend, but this Christmas-time many of you will be tempted to take things and do things that are not quite right. I want you to remember these fallen stars. See to it that you keep your light bright by frequent looks up to heaven for help.

It was a starlight night, and a woman was talking to a little child about the beauty of the many mansions in heaven. She told him that away beyond the stars there was a hall of glory where God was, and where Jesus sat on his right hand. In the center of the hall was a Christmas tree higher than any mountain of which we have ever heard. This tree was full of lights and was hung full with presents. All the good children who had lived and died and are now angels were there. The presents were all theirs, and it mattered not how many they took, the tree was never empty.

All round this hall there were little peep-holes through which the lights of the Christmas tree shone. These lights were the stars. The little angel children often peep through these holes to see what the boys and girls on earth are doing; and the twinkling of the stars that we see is the twinkling of their beautiful eyes. Now, I do not want the angels' eyes to be filled with tears on account of any of the boys and girls in England, especially this Christmas time. I want you all to try to be little stars, little angels yourselves, making others' hearts bright and happy by your kind words and gifts.

I have a book at home entitled Stars of the Reformation. It tells of the men who fought for the religious liberties we now enjoy. They are called stars because they were full of the light of God, and they let it shine out boldly and beautifully. Let your light so shine Star children! that is what you must be!

HERE'S the place where two egg-raisers make \$12,000 a year.



A glimpse of the three great laying houses, with 4,500 pullets always at work

READER, if you want to know how two city people, in poor health and without experience, have in a few years built up an egg business that clears over \$12,000 a year, subscribe **NOW** for the **FARM JOURNAL**, and get with it the

Corning Egg-Book

which tells all the secrets of their success, and describes the methods by which they obtain a profit of **\$6.41 a year per hen**. (See offer below.)

Talk about "best-selling novels"! Why nearly 100,000 copies of this book sold in less than six months! You see, these men discarded old methods, and in spite of many failures, stuck at it until they learned the secret of making hens **lay the most eggs in winter**. That discovery marked a new era in poultry raising, and thousands are eagerly studying how they do it.

Their success opens up a new money-making business of unlimited possibilities. With this book for a guide, men or women living in or near cities can raise eggs the year round, and sell them at high prices, or eat them and *save* the high prices. The demand for fresh eggs, especially in winter, is never satisfied. Learn how to supply well-to-do customers *regularly*, and they will take all you can raise, at high prices. Egg-raising is much simpler than poultry raising. The hard work of killing, dressing, and marketing fowls is left out. The rest can be done by men in poor health, women, school-boys, girls, and others not qualified for regular business.

The publishers of the **Farm Journal** saw the immense value of a book that should describe the proved and tested methods of the Cornings. So, after careful investigation, they decided to publish the **Corning Egg-Book**, and offer it to all who subscribe for the **Farm Journal** on the offer below, to make the paper better known to all people, in city or country, who are interested in **growing things**.

The **FARM JOURNAL** is made for every one who raises or wants to raise poultry, eggs, fruit, vegetables, milk, butter, honey, etc., as well as grain and cattle. It has the **LARGEST CIRCULATION OF ANY FARM PAPER IN THE WORLD**—over 750,000. It has departments devoted to housekeeping, dressmaking, recipes, and bright, fresh reading for boys and girls. It is brief, crisp, condensed and **PRACTICAL**. No long-winded essays. "Cream, not skim-milk," is its motto. It is now running a series called "Back to the Soil," true stories of city people who have changed to country life, intensely interesting. It never prints a medical or trashy advertisement, and its columns are an absolutely reliable guide in buying. Most of its subscribers pay **FIVE TO TEN YEARS AHEAD**. It is a special favorite with women. Every one who has a garden, yard, flower-bed, or even a kitchen, ought to have this bright, cheery, useful home paper. Those who merely exist in cities, ought by all means to get it, for it brings a whiff of outdoor life into their homes, and may help them to escape to the country and really **LIVE**.

SPECIAL OFFER: We will send post-paid, the **FARM JOURNAL** for **FOUR FULL YEARS**, with the **Corning Egg-Book**.

Both for \$1.00

cash, money order, check, or stamps. Book and paper may go to different addresses, if necessary.

FARM JOURNAL, 189 Clifton St., Philadelphia

Cut out and send this Coupon

Farm Journal, 189 Clifton St., Philadelphia

Enclosed find \$1.00. Send the **Farm Journal** for four years, and the **Corning Egg-Book** to

Name

P. O.

R. F. D. State

Communion

REV. GEORGE F. PENTECOST, D. D., YONKERS, N. Y.

Text: "But to do good and to communicate forget not; for with such sacrifice God is well pleased." Heb. 13:16.

When the apostle exhorted the Hebrew Christians to do good and to "communicate," he desired and taught more than the mere giving of money to help the necessities of others. There is a great deal of giving that is not "communication." The very word is suggestive of communication and fellowship. The verb from which this word is derived means to partake or "be partaker of," e. g., "For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them their carnal things." Rom. 15:27. Here we have the word applied to the passing over, as a thing common, the spiritual advantages and blessings of the Jew to the Gentiles, and the obligation growing out of fellowship on the part of the Gentile to pass over or "communicate" to the Jews of their temporal things. In I Tim. 5:22, we are taught not to communicate or "be 'partakers' of other men's sins." Here there is to be no communion or fellowship; but separation and non-fellowship is the rule. In Heb. 2:14, we have the word used to denote common nature," for as much as the children are 'partakers' of flesh and blood, he also took part of the same." In I Peter 4:13, we are bidden to rejoice in that we 'are 'partakers' of Christ's sufferings." Other passages might be cited, but these are sufficient to give us the inner and true rich meaning of this word, when used to describe the duty of Christians to share their possession with others, as a part of their worshipful and acceptable service to God.

In order to make this exhortation practical in the operation some rules of "communication" should be observed. I shall endeavor to restate some of the best of them.

1. Our "communication" should be of purpose, and not merely of impulse. I mean by this that the exercise of this grace should not be left to the immediate call of some object. On the contrary every Christian should have as fixed a purpose in giving as he has about praying or reading God's word or doing any other spiritual thing. One of the chief reasons of the smallness of the gifts of the church at large is to be found in the fact that few Christians have any fixed purpose in their giving. Every Christian should consider well his or her means and income, and fix, as a matter of deliberate purpose, a certain proportion to be used in the service of the Lord, and of his poor and needy ones, and not leave the question of giving to be decided until the special appeal is made. We ought to recognize the fact that there will be a steady and constant demand upon us for this grace, and prepare ourselves accordingly. The impulsive giver always falls far behind the giver who has deliberately purposed to "honor the Lord with his substance and with the first fruit of all his increase," though at times his gifts may be larger, for it surprisingly how large and frequent are

the gifts of the Christian who gives from purpose.

2. Giving should be done systematically, or at least the preparation for giving should be made systematically. Every Christian should "lay by him in store" certain proportion of his income, either monthly or weekly, according to his circumstances. For though you may have a purpose to give, if you have not planned to give you will not be able to carry out your purpose. The opportunity will come upon you suddenly and find you unprepared. A man may have an honest purpose to pay his rent or the wages due to his servants, yet if he does not lay aside for that purpose, pay day will come and find him without means to meet his obligation. It will not avail him as an honest man to plead that he honestly proposed to do so, and would have done so if he had had the means at the time the demand came. Many Christians fail utterly, or at least shamefully, in this matter, not because they have no purpose (albeit it must be a sickly one), but because they have no system in providing for their carrying out of their purpose.

3. Giving should be done persistently. There are many givers who give only "now and then." Giving is not the rule but the exception with them. They have not formed the habit of giving. Suppose we should pray as we give, what would be the result? Our prayers would be few and far between, fitful and poor. So with many givers. But if we would "grow in (this) grace," we must give regularly. Have a share, no matter how small, in every good work that is going. Never pass a benevolent object that is presented in your church, and presently giving becomes a luxury that is always easily obtained. Indeed the word we are basing our thought upon is in the participial form and denotes continuous action. Thus, "But of the doing good and of communicating; be not forgetful."

4. Giving should be done cheerfully. The Lord loveth the cheerful giver." "Of every one that giveth it with the heart ye shall take my offering." Many acts of communication are spoiled by the grudging manner in which it is done. "Not of necessity, but willingly," is the rule of the Gospel. I do not hesitate to say: Better not give at all. It is hateful to God, and is no good to your own soul. If you covetous and can't help grudging what you give for the Lord's work, then deal with this sin on your knees and give as a means of breaking and pulling down this idol.

5. Giving should be done liberally. Indeed cheerfully and liberally are the same thing. The cheerful giver is the same as the liberal giver. "Freely ye have received, freely give." Oh, if we should give as freely as we have received how bountiful our gifts would be! For who can measure the loving kindness and tender mercies which we have received and which we are daily receiving from our God? They are "fresh every morning and new every evening."



This is a reduced reproduction to show details.
The actual height of the machine is 12 inches.

YOU see here the lightest and simplest suction cleaner ever designed.

1.—is the motor—not a “stock” motor, but one built expressly to operate the powerful suction fan to which it is directly connected, under

2.—a suction fan which embodies the best of all that was learned in two years of steady, scientific experiment.

3.—is the suction nozzle which is pushed over the surfaces to be cleaned—or to which can be attached a twelve-foot hose for high wall, drapery and upholstery cleaning.

The “RICHMOND” Suction Cleaner enables you, now for the first time, to clean by electricity without lugging a sixty to eighty pound machine from room to room—upstairs and down.

It represents as great an advance over heavyweight vacuum cleaners as these cleaner represented over brooms.

But light weight and easy operation are but two of the “RICHMOND’S” exclusive superiorities. There are many more.

The vibrating brush, which taps the caked dirt out of otherwise uncleanable rugs and carpets—the hair-drying and pillow-renovating attachments—the seven special tools which make the “RICHMOND” the most complete cleaner ever offered.

Manufactured Exclusively for the
Richmond Sales Co. by
THE McCURM-HOWELL CO.
Park Ave and 41st St. New York
Manufacturers of
“Richmond” Boilers and Radiators
“Richmond” Enamelled Ware, Bath Tubs,
Sinks, Lavatories, “Richmond” Suds
Makers, “Richmond” Concealed Transom
Lifts, and “Richmond” Stationary
Vacuum Cleaning Systems
Five Factories: Two at Uniontown, Pa.—
One at Norwich, Conn.—One at Racine,
Wis.—One at Chicago, Ill.

Inquiries regarding built-in-the-house
vacuum cleaning systems should be ad-
dressed to the McCurm-Howell Co., New
York or Chicago.

One Dollar

puts the “Richmond”
Suction Cleaner in your
home.

One dollar forever frees you from brooms,
mops and dusters—and the backaches and
drudgery they bring.

One Dollar forever stops the expense and
the nuisance of Spring and Fall house cleaning.

One Dollar enables you to do, *easily*, by
electricity, the *worst work* a woman has to do.

And One Dollar is the only cash outlay.

It will bring you the “RICHMOND” Suction
Cleaner complete—ready for instant use.

The balance you pay for month by month
out of the actual money you save.

For Vacuum Cleaning is the greatest of all
household economies.

You are paying the price of a suction cleaner,
right now—whether you have one or not.

You are paying its price out in twice-a-
year house cleaning alone—for a “RICHMOND”
makes house-cleaning needless.

You are paying its price out—many times
over—in the hard labor of sweeping and
dusting which the “RICHMOND” makes un-
necessary.

You are paying its price out again and again
in the damage which dust does to your furni-
ture, to your carpets, to your hangings, to
your Clothing—to YOU.

You are paying the price of a “RICHMOND”
when a single dollar would save the waste.

DOLLAR COUPON

The Richmond Sales Co. Dept. 69, 160 Bdwy, N. Y. City

I hereby order one “Richmond” Suction
Cleaner, complete with the following attach-
ments: 1 Hose Attachment Shoe; 1 12-ft. cov-
ered Suction Hose; 1 Book and Wall Brush; 1
10-in. Drapery Tool; 1 3-in. Suction Tool; 1
Felt-Faced Floor Tool; 1 Adjustable Wall
Brush; 1 30-ft. Electrical Cord; 1 Complete
Hair Drying Attachment for which I agree
to pay to your order, \$1.00 herewith, and
\$6.00 on the first day of each of the next 12
consecutive months. Title to be given me
when full amount is paid.

Name

Address

Limited Offer

The Dollar Offer is limited. It is
made to show our unbounded con-
fidence in the “RICHMOND.”

But by its very liberality, it is
bound to swamp the factory. And
when the limit of factory output is
reached, the offer must be with-
drawn.

So send the coupon today while
the opportunity is still yours
Don't wait. Do it NOW.

THE RICHMOND SALES CO.
Dept. 69, 160 Broadway, New York

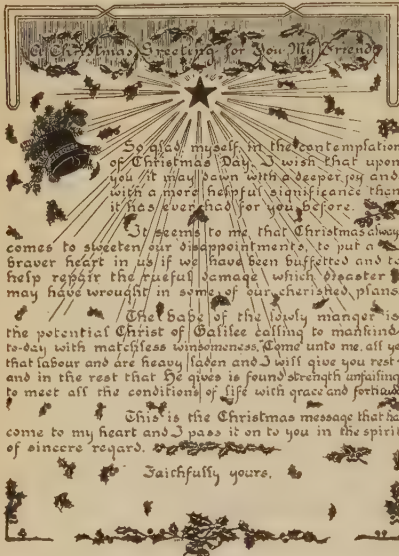
SUNDAY SCHOOL SPECIALTIES

NEW SPECIALTIES TO AID THE BUSY WORKER. ALL ATTRACTIVE AND USEFUL IN PROMOTING THE WORK IN OUR SUNDAY SCHOOLS.

Progressive Pastors and Sunday School Superintendents everywhere use GOODENOUGH'S SPECIALTIES

Send for samples, the price is quoted for each article.

CHRISTMAS LETTER



A letter of greeting for Christmas time, intended to convey in well chosen and original words, a friend's sentiments and congratulations at the Yuletide season. This letter is so well worded that it will be found acceptable for all grades and classes, from the youngest to the oldest. Excellent for teachers or superintendents to send to their scholars, pastors to their church members, or others to their friends. Artistically printed in three colors, red, green and gold, on a white folder, size, $6\frac{1}{2} \times 8\frac{1}{4}$ inches.

Price, including appropriate envelopes, 5 cents each; 50 cents a dozen; \$3.50 per hundred. Can be signed by the sender and mailed unsealed with 1 cent stamp.



CHRISTMAS OFFERING ENVELOPE

Size, $2 \times 3\frac{1}{4}$ inches, printed as here shown, white open-end envelopes. Price, 30 cents per hundred, postpaid.

BIRTHDAY LETTER



A letter of greeting and congratulation, beautifully printed in three colors, black, red and gold, on a white folder, size, $5\frac{1}{2} \times 7\frac{1}{2}$ inches. The wording is terse and will be found acceptable to Sunday School superintendents and teachers to send to their scholars on birthdays.

Price, including envelopes, 40 cents per dozen, or \$3.00 per hundred, postpaid. Can be signed by the sender and mailed unsealed with 1 cent stamp.

CHRISTMAS TREE ENVELOPE



An envelope, size, $3\frac{1}{4} \times 5\frac{1}{2}$ inches, with design of a Christmas Tree and a hundred candles printed on the face in three colors. Envelope has a slot to drop in the coin. Very beautiful. Price, \$1.10 per hundred, postpaid; sample, 5 cents. Object of collection can be printed on opposite side.

OTHER SPECIALTIES
OUR COMPLETE CATALOGUE MAILED FOR 5 CENTS

GOODENOUGH & WOGLOM CO., 122 NASSAU ST., NEW YORK CITY

The Country Pastor Managing His Salary

FROM A FORTHCOMING BOOK "PROBLEMS OF A COUNTRY CHURCH," BY NESTOR LIGHT.

The small salary of a country pastor presents a problem. As yet the ministry is poorly paid. Narrow minds regard the minister as a non-producer; they do not see raw materials going in at one end of the church and the finished product out at the other. But if you ask them why life in our land is worth more, produces more wealth, and enjoys more, body and soul, than anywhere else in the world, why government among us is pre-eminently just and benevolent, and why our civilization does so much for the needy, and why there is so much intellectual life here, and why there is so much good home life and good fellowship generally, so that those of our citizens who travel are as a rule most happy to get back into God's country, as they say, the answer must be, religion is the distinguishing element. The ministry is just like the Master, who, through his poverty made the world rich.

But some day this will be seen and recognized. Today it is an acute problem. Young men of the highest ability see clearly that the rewards of the ministry are inferior, and too often avoid it. The doctor with less training may be working by the side of the minister and winning perhaps four times, perhaps eight times, as much financially. Those who in their simplicity enter the ministry have but one alternative: they must make their salary go as far as possible or feel terribly the pinch of poverty. If funerals, the most difficult task performed in most communities, bring a small fee occasionally, if an occasional wedding, the same—occasional is all it is in these days in many parishes—the sum will be unappreciable. The great thing is the wise expenditure of the salary. He who can make one dollar do the work of two, three or four, is financially the big man of the ministry.

The first thing to do is to marry a wife who knows how. The standard of living in the ministry is low and must be low. If a wife insists on its being higher the minister must either be continually in financial distress or he must struggle up to a larger church and salary. Either fate is to be deplored. A few ministers under pressure become sponges. They are financial foxes with a bag full of tricks for working the sympathetic for money or other kinds of help. Such are not inapt to leave behind them the ill odor of debts which they never pay. The only manly and Christian thing is for the minister to live four square to the world. The ministerial sponge lives on the generally good financial reputation of the ministry. Upon their reputation ministers might, if they chose, rob the public of millions before they were discovered.

But how do they do so much with so little? A layman who ought to have known better, once told the writer that a certain minister brought up a large family of children with no financial resource but a small salary. Another, a predecessor of mine, brought up a very large

family on a salary of six hundred dollars and less, and left twenty thousand dollars for his children. Some of his parishioners were so childish as to suppose that he had laid his fortune out of his salary. Of course he had another source, and besides he was a financial genius. The real heroes are those who live on the small salaries and have no other source of income.

See what they do with their small salaries. They marry; the churches demand the wife. But beware! They have been known to be very jealous of the children when they come. The welcome into the world that the children of some ministers get must be very warm in the home, for it is very frosty outside. But the wife is necessary as a rule. Her qualifications must be great. She is an unsalaried worker. Her pay has often been only abuse and overwork. The minister, too, must educate his children. He must by example stimulate all kinds of liberality. Some ministers abuse their families in order to make liberal gifts to missions and other forms of benevolence. Some kind of connection must be maintained with the scholarly world. The people are entitled to know the assured results of devout scholarship. Their minister must mediate the knowledge. He should have up-to-date information through current literature, especially in his own line of work. Relations with other churches by conferences and associations must be maintained and the local body have the preference as a rule.

The problem is worked out in each family according to its nature and circumstances. A comparison of experiences is offered. Upon the whole it is good economy for the minister early to get and carry life insurance. The ordinary life insurance policy participating and maturing in twenty years is in the opinion of the writer the best. Certainly no more costly form than the twenty payment policy, should be taken. All higher priced policies are too costly; debentures and bonds so-called, are gold bricks no matter what the agent says. The policy should be an annual dividend policy. Savings to keep up a policy will be a necessity accepted by all; a church in these times is very likely to admit it as necessary.* The Presbyterian Ministers' Fund is now open to ministers of all denominations. Foolish is the minister that takes any other insurance. This is run in the interest of the policyholders purely, and the insured get all there is in it. It costs the least and yields the most. It is poor economy to starve the preacher's mind. Books purchased with care will prove a great investment financially by being good intellectually. What little money the family saves would better not be used to promote new corporations which will have a long struggle to get on a paying basis.

Around the home some suggestions of economy are possible, but only as suggestions. It is possible for the minister on a very small

*Presbyterian Ministers' Fund, 908-14 Commonwealth Bldg., Philadelphia, Pa.

salary always to appear in the pulpit suitably dressed. I never think of this without remembering the church that gave a call to the first candidate to appear in their pulpit with his shoes blacked, a decent suit of clothes and neatly dressed. Buy a good suit of clothes. Keep the pants pressed by doing it yourself. With a hot flat-iron and a wet white cloth, a few moments of work before the crease has departed, will make the pants appear like new. Wear the best suit quite strictly for the pulpit. Put it on just before going to church; take it off at once on coming home. If well purchased it will last years—say from five to ten. It will in that way cost no more than a cheap suit and be any amount more satisfactory. Learn the elements of hygiene, the use of disinfectants and deodorizers and all kinds of baths, external and internal. Keep your health, it is cheaper than medicine. Be your own nurse if you need one; trained nurses earn more per day or week than ministers who cannot afford them. But ministers are intelligent enough to know how to take care of the sick as well often as the trained nurse, and well enough always. Learn how to cook enough to relieve the strain upon the overworked mistress of the parsonage. The lend-a-hand club should always have a leading exponent in the minister himself. One of the best household investments is a small box of carpenters' tools and a box of all kinds of nails, another of all kinds of brads and rivets, and another of screws. (The tool boxes, ranging from \$8.50 up, may be obtained from Dept. E., Simmons Hardware Company, St. Louis, Missouri. The writer one day went over every lock in the parsonage, taking it out of the door and pulling out each brass spring until it really sprung again; the doors were used more comfortably for years afterward. With a little ingenuity you can make yourself all the bookshelves you need. You can make yourself a study table. If you have the knack you can make rustic furniture; the frame perhaps of sawed lumber, and the rest of branches, the bark on. Learn to use paint and a paint brush; it will add comfort and beauty to the home besides being a money-saver. This culture of the hand and eye will keep a man sane; ministers need protection against excessive idealism and impracticality, those banes of their life. An avocation, some extra calling pursued in leisure moments or tired moments parallel with the ministry may be a source of enough income to lessen the financial strain. I have known one minister who was an expert conchologist. Another a fine amateur astronomer. Bookbinding is a capital avocation for a minister. Wide reading and cultivated taste in literature is in every way a profitable end for a minister to seek. Entomology and botany are very useful fields of expert knowledge for ministers. I have known one to be a successful breeder of blooded poultry. It was at once a recreation and a source of profit. Another made elegant picture frames, often original designs. Still another found wood-carving a happy field. Another wrote short stories by which he added from five to twenty dollars per week to his income. Another was a portrait painter, another a painter of landscapes.

There are two things that a country minister must be always ready to do. He must be prepared to some extent by his saving for an emergency. One minister whom I know had with little warning to provide for a twelve hundred dollar surgical operation for his wife. Fortunately, such cases are rare.

Another thing is to be ready to get a living in some other way than the ministry if the caprice or depravity of a parish leave him without regular work for a time, a few months, even a year or two.

THESE MODERN IMPROVEMENTS.

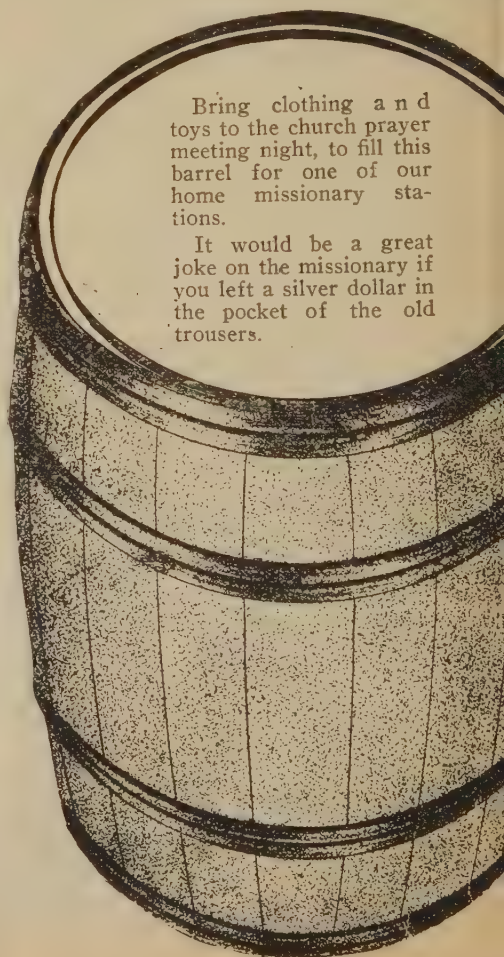
La Montt: "Children are so much worse than they used to be. What do you attribute it to?"

La Moyné: "Improved ideas in building."

La Montt: "What has that to do with it?"

La Moyné: "Much. Shingles are scarce, and you can't spank a boy with a tin roof."
—Exchange.

WANTED: 100 Christmas barrels sent to home missionaries. We furnish electrotypes of this barrel free to your church. F. M. Barto



Bring clothing and toys to the church prayer meeting night, to fill this barrel for one of our home missionary stations.

It would be a great joke on the missionary if you left a silver dollar in the pocket of the old trousers.

CHRISTMAS SUPPLIES

HOLLY TAGS

No. 33B. Xmas Tag. Holly and Santa Claus. Size, $4\frac{1}{4} \times 2$ inches. Assorted designs heavily embossed in red and green, gold letters. **10 cts. per envelope of six.**

No. 6. Holly Tag. $4\frac{1}{4} \times 2\frac{1}{4}$ inches. Effective embossed Holly design in red, green and gold. Tag is eyeletted. **10 cts. per envelope of ten.**

CHRISTMAS SEALS

Two designs. **10 cents per box.**
R. 25 in Holly Box. $1\frac{1}{2}$ in. diam.
Z. 50 in Holly Box. $\frac{3}{4}$ in. diam.

CHRISTMAS GREETING CARDS (BOXED)

L 11. Twenty-five Christmas Art Leaflets with envelopes in box, **\$1.00.** Parchment covers beautifully colored, with Xmas quotation from a popular author. Xmas greeting on leaflet inside, attached by silk cord. Size, $4\frac{1}{2} \times 2\frac{3}{4}$ in.

No. 25. Ten dainty folders in colors and embossed. Pretty designs. **25 cents.**

P 465. Twelve artistic folded cards with envelopes in box. Beautiful views in mono-tint on cover, with violet tinted outline embossed. **50 cents.**

No. 15. Twelve assorted leaflets, six titles with envelopes in box. Exquisite cover designs in colors. Embossed. Eight inside pages contain choice quotations from popular authors. **50 cents.**

CHRISTMAS LETTER CARD

No. 394. Twelve in box, **40 cents.** Folded card with gummed edge perforated. On the inner pages a Christmas verse, with space for personal message, and dainty design in colors with greeting. When folded and sealed the outside may be addressed. Space outlined for stamp. Size, folded, $4\frac{1}{4} \times 3\frac{1}{4}$ inches.

CHRISTMAS GREETING LETTERS

No. 10. Christmas Letter with envelope to match, **4 cents, or 10 for 35 cents.** A beautiful Christmas wish attractively printed in red, green and gold. Size, $6\frac{1}{2} \times 5\frac{1}{2}$ in.

No. 331. Six elegant designs with envelopes in box, **50 cents.** Executed in the most artistic style, prettily colored and heavily embossed on parchment paper. Christmas greeting on an inner page. Size, $4\frac{1}{2} \times 3\frac{1}{4}$ inches.

SPECIAL GIFT LEAFLETS

The covers are embossed under high pressure, the design portrayed in exquisite coloring.

No. 4011. **7 cents each;** 8 assorted designs, **40 cents.** These eight designs are exquisitely colored. The greeting is in sunken gilt letters and the cut-out portion of the design is rendered wonderfully attractive by a gilt outline. Size, $5\frac{1}{2} \times 3\frac{1}{2}$ in.

XMAS BOOKLETS

Hymn Series. **5 cents each.** Six titles. Beautiful cover designs in color. Eight inside pages contain the hymn with pretty illustrations in colors. $3\frac{3}{4} \times 2\frac{1}{2}$ in.

1663. **5 cents each.** Contains a beautiful cover design of embossed holly berries and leaves on silver background. The inner pages are adorned by beautifully colored landscapes and floral designs. $3\frac{1}{2} \times 2\frac{1}{2}$ inches.

2352. A Christmas Song. **10 cents each.** Exquisite Christmas scene in perfect coloring on cover, a marvel of lithographic art. Heavily embossed. Twelve inside pages contain verse and beautiful color illustrations. $4\frac{1}{2} \times 4\frac{1}{2}$ in.

DICKENS BOOKLETS

Printed on the finest of paper, with well selected quotations and finely executed color sketches of the principal characters. A unique token of remembrance.

8 cents each, or set of six for 40 cents, postpaid.
1. David Copperfield. **4.** Barnaby Rudge.
2. Old Curiosity Shop. **5.** Dombey and Son.
3. Nicholas Nickleby. **6.** Pickwick Papers.

Children's Books, A large line listed in our catalogue.

PAPER CUTTER, CELLULOID

No. 40. **30 cents each, postpaid.** $7\frac{3}{4}$ in. long. Made of celluloid. The handle represents three elephants in ivory, standing on a base blending in brown in striking contrast. A beautiful gift.

BLOTTERS, CELLULOID TOP

15 cents each, or 2 for 25 cents, postpaid. Lithographed in from 8 to 12 colors, with Christmas greeting. $7\frac{3}{4}$ in. long by 3 in. wide.

AUTOGRAPH ALBUM

38 cents, postpaid. Magnificent padded cover of rose-colored leatherette, adorned by mother-of-pearl ornaments. Lined with moire-finished paper. "Autographs" is stamped in gilt on cover. Sixty-four pages inside in white and tint. Size, $6\frac{3}{4} \times 4\frac{1}{4}$.

PHOTOGRAPH ALBUM

75 cents, postpaid. A beautiful leatherette padded cover, adorned by an embossed design outlined in gilt. 36 pages inside in dark tint cardboard. Size, $9 \times 5\frac{1}{2}$.

CELLULOID BOOKMARKS

Beautiful designs, 6 styles, 1st Psalm, 23rd Psalm. Beatitudes, etc. **6 cents each, 6 for 25 cents.**

BOOKS OF THE BIBLE

Printed in black with red border on celluloid. **5 cents each, 12 for 50 cents.**

CHILD'S SEWING SET

45 cents, postpaid.

SANTA CLAUS CELLULOID BUTTONS

2 cents each, \$1.50 per 100.

CHILDREN'S PURSES (2 Styles)

28 cents each, postpaid

ILLUMINATED CALENDARS

Nos. 4 or 9. **5 cents each, twenty-five or more at 4 1/2 cents each.** Both prettily colored three-drop calendars. Size, $13\frac{1}{2} \times 5\frac{1}{2}$ in.

No. 2. **15 cents each.** Attractive heads in a variety of designs in sepia brown tones, also in colors. Two mounts of contrasting tints to match the color tone of the picture. The edge of the lower mount forms a border. Size, $12 \times 5\frac{1}{2}$ in.

No. 115. **22 cents each.** Three-leaf calendar tied together with satin ribbon. Each leaf beautifully colored. The calendar months arranged on the three leaves. Size, $11\frac{1}{2} \times 5\frac{1}{2}$ in.

HAND COLORED ART CALENDARS

Three Designs

No. 2538. **80 cents each.** Subject, Mother and Child. Beautifully hand colored, mounted on left hand side of white mount, which in turn is mounted on gray mount showing an edge of gray. A suitable sentiment appears on the right hand side. Calendar pad to match the border. Gray ribbon hanger. Size, $16\frac{1}{2} \times 8\frac{1}{4}$ in.

No. 2542. **80 cents each.** Two designs of beautiful ideal heads handsomely colored. These heads are cut to oval shape and are attached to large gray mount with suitable sentiment at the top and ribbon embellishment at the bottom. Size, $16\frac{1}{2} \times 7$ in.

No. 2516. **25 cents each.** Exceedingly dainty. Beautiful heads in exquisite colorings on mount at top of calendar. Pretty design in one tone on lower part of calendar surrounding the yearly pad. Metal hanger completes this attractive calendar. Size, $10\frac{1}{2} \times 4\frac{1}{2}$ in.

NOVELTY

No. 6123. **30 cents each.** A decided novelty. Black velvet cat with touch of white. Eyes that sparkle. A most effective novelty. 7×5 in.

CALENDAR PADS

Dainty Christmas design embossed and colored.
4. Size, $1\frac{1}{2} \times 1\frac{1}{2}$ in., **12 cents per dozen pads.**
9. Size, $2\frac{1}{4} \times 1\frac{1}{2}$ in., **15 cents per dozen pads.**

FREE!—Our 100-page Holiday Catalogue, giving illustrations, prices and descriptions of all the above, besides our full line of Holiday and Sunday School supplies

MacCALLA & CO., Inc., 250 DOCK ST., PHILADELPHIA, PA.

INFLUENTIAL AND USEFUL BOOKS.

J. WILBUR CHAPMAN.

The Cruciality of the Cross, by Forsyth. Christianity and the Social Crisis, by Rauschenbush.

The Ministry of Intercession, by Murray.

The Holy Spirit, by Kuyper.

P. S. Hensen, leading Baptist clergyman:

The New International Encyclopedia.

Butler's Bible Work.

The World's Best Literature, Warner.

Expositor's Bible.

Geikie's Works.

Shakespeare and the Bible.

BOOK NOTES.

"The Work of Christ," by Principal P. T. Forsyth, M. A., D. D., is a book that will do your heart good. The chapter on The Cross, the great confessional, is worth the cost of the book alone.

It is designed to meet the needs of those who are still seeking a sure basis for theological thought.

The challenge of Principal Forsyth's attitude is sounded in the following words, "Christian faith is neither spirituality nor charity. Its revelation is the holiness in judgment of the Spiritual and Loving God. Except in the Cross we have no guarantee for the supreme thing, the divine thing, in God, which is the reality and irresistible sovereignty of his holy love."

And again, "It is upon such faith alone, given by the Cross alone, that a church can live. The church betrays its trust when it says, "Be beautifully spiritual and believe as you like," or "Do blessed good and think as you please."

Published by George H. Doran Co., New York. \$1.50.

"The Faith of a Modern Christian," by Prof. James Orr, D. D., is another of those clear, definite statements that increase faith in and add to our knowledge of the verities of Christian doctrine.

The theories here treated have, every one of them, whole libraries devoted to the details of their discussion, yet Prof. Orr with keen insight and instinct for the heart of a matter reached the very crux of the whole question and presents it clearly and simply to the reader.

Published by George H. Doran Co., New York. \$1.50.

"Can the World be Won for Christ?" by the Rev. Norman Maclean. This book is the first literary result of the inspiration received from the World Missionary Conference held at Edinburgh—a gathering which the Archbishop of Canterbury resigned as "an assembly without parallel in the history of this or any other land." The matters here discussed are those which are vital to the further progress of Christianity—those which made the calling of the conference necessary.

Published by George H. Doran Co., New York. \$1.50.

BOOK LIST.

We shall mention at least one good book each month in this column. Only those of real value, as books of church or pulpit methods,

will be reviewed. Authors and publishers who have anything suitable in this line should forward same to E. A. King, North Yakima, Washington.

"Why Worry?" by George L. Walton, M. D. published by J. B. Lippincott Co., Philadelphia pp. 275, red cloth.

This book has been very popular having passed through nine printings in two years. A reading of it soon reveals the reason why it is helpful; one of the most helpful books we have read for a long time. We based a sermon on it recently. The people are talking kindly of it yet.

The book shows how to avoid worry and fret and consequently how to live a calm life. It is not only a good book to loan and to get sermons out of, but it would prove of inestimable personal worth to countless numbers of pastors.

David C. Cook has written a very helpful pamphlet on "Christmas Suggestions," which may be secured of the author at Elgin, Illinois for ten cents.

The Lorenz Publishing Co., Dayton, Ohio, publishes a pamphlet called "Christmas Treasury." It is filled with suggestions and costs only fifteen cents.

J. & P. B. Meyers, 85-87 John Street, New York, publish a 64 page book of "Christmas Entertainments for Sunday Schools." They also issue one of the finest catalogs of Christmas goods for the use of churches and Sunday Schools we ever saw. Send for it.

On writing firms mentioned in this department mention that you are an Expositor subscriber will be all the recommendation required.

TO THE Pastor or S. S. Superintendent

Have you a good, live church?

Yes.

Well, then, you must have good music.

Twentieth century church-goers demand it.

Are you aware that THE NEW CENTURY HYMNAL is today the most popular of all the books of its kind? The universal opinion is that it is the best all-around collection for Sunday School and popular Sunday evening meetings ever published. \$25.00 per hundred.

Is the price too high for your people?

Many schools and churches prefer to buy a cheaper book, and change oftener. For these we have published ENDURING HYMNS, a book of 112 pages, bound in heavy Manila covers. Price \$10.00 the hundred. While this is a cheap price, the book contains no cheap music, for it has the cream of the late popular gospel songs and hymns.

Does your choir need a revival of interest?

Send for a copy of THE YOUNG PEOPLE'S CHOIR. This book is especially compiled for volunteer choirs; a collection of bright, beautiful music that will be a pleasure to your choir, and give new interest to your services. Read the announcement on the sample pages, and see if it fits your case. If you have a paid professional choir, it is not what you want. If you have a volunteer choir the book will be a delight. One sample copy to any choir leader for 50c.

Sample pages of any or all of these books will be sent free to any applicant. Address

WILL L. THOMPSON & CO.,
224 Exchange Bldg., East Liverpool, O.

PASTORS, ATTENTION!



EVERY LIVE AND PROGRESSIVE CHURCH needs a first class duplicator to duplicate church notices, circular letters, programmes, etc. Write us for our **TEN DAY FREE TRIAL OFFER** to Pastors. A single trial will convince you that the **DUPLIGRAPH** is a wonderful money, time and labor saving device. Our new model No. 9, designed especially for church work, has four duplicating surfaces and four times capacity of other makes. Not a novelty, but a standard article of merit, used continuously for past ten years by some of the largest concerns in the country.

PRICE \$5.00 AND UPWARDS

SPECIAL DISCOUNT TO PASTORS IN ADDITION TO TRIAL OFFER

DETROIT DUPLIGRAPH COMPANY

983 VERMONT AVE.

DETROIT, MICH.

SEXUAL PURITY Everyone interested in this important subject should have a copy of **FOUR EPOCHS OF LIFE** by Elizabeth Hamilton-Munger, M. D., Ph. M. "Darling and delicate," Margaret E. Sangster. "Absolutely candid and ingenious," Amer. Review of Reviews. "Pure and scientific," The Bookseller. "It comes to fill a crying demand," American Medical Journal. "We can most heartily commend it," Jour. Amer. Inst. Homeopathy. Cloth and gold \$1.50 net. Money returned if not satisfied. Special discount to clergymen.

GREAVES PUBLISHING COMPANY

152 Nassau Street, New York

INDIVIDUAL COMMUNION CUPS



**UNBREAKABLE
POINTED TOP STYLE**

(CAN BE STERILIZED)

Requires no tipping back of the head — no washing by hand — no breakage.

Write for Illustrated Catalogue.

LE PAGE INDIVIDUAL COMMUNION CUP CO.
TORONTO - CANADA

RELIGIOUS LANTERN SLIDES FOR RENT at Special Low Rate. Complete list of Famous Tissot Slides. Fine "Ben Hur" Lecture and other Sets. Also Publishers Evangelistic Literature, Hymnbooks, etc. Address

THE EVANGELICAL PUB. CO.

Lakeside Building

Chicago

FREE

Beautiful Christmas Greeting Folder for Pastors, Teachers and Superintendents.

Entirely new and inexpensive.

Send postal for free sample.

Westminster Press

328 Wabash Ave.

Chicago, Ill.

REMINGTON \$18.75



Write at once for the most interesting proposition ever made to the typewriter purchaser.

STANDARD TYPEWRITER EXCHANGE

23 Park Row

New York



EARN PIANO TUNING AT HOME by the aid of the **TUNE-ONE**. A Profession that can be converted into money at any or place in the civilized world at an hour's notice. Earn to \$15.00 per day. Valuable illustrated book FREE. Write to **BRYANT SCHOOL OF PIANO TUNING**, 38 Music Hall, Battle Creek, Mich.

A New Book by the Author of "Our Country"

MY RELIGION IN EVERYDAY LIFE

By

Josiah Strong, D.D.

Author of 'Our Country,' 'The New Era,' 'Expansion,' etc.

12mo, Cloth, Net, 50 cts.

Postage 5 cts.



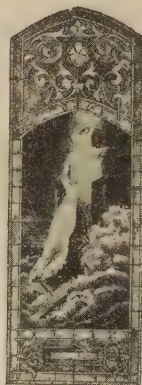
Those who remember the wide appeal of "Our Country" and "The New Era" will find "My Religion" a prophetic book, filled with the spirit of the future. It describes a religion that will stimulate and satisfy vigorous minds.

To the open-minded seeker after religious truth, it will prove a godsend.

AT ALL BOOKSTORES

THE BAKER & TAYLOR CO.

33 East 17th Street, NEW YORK



Stained Glass Windows For Any Church

ANY church can afford The Foster-Munger Co. Stained Glass Art Windows. We sell windows right and at prices so low that you can actually afford to take out the plain and replace with stained glass. We want to hear from every country church and every church thinking of building.

We make windows from \$11.25 up to as much as the most wealthy congregation wishes to pay and every one is a window that you would be proud to own. Our \$50.00 book illustrating 200 designs, etc., in actual color will be sent free to any pastor or Building Committee.

The Foster-Munger Co.
DEPT. X CHICAGO



Do Your Own Printing



Cards, circulars, book, newspaper. Press \$5. Larger \$18. Rotary \$60. Save money. Big profit printing for others. All easy. Your notes. Write factory for press catalog. TYPE, cards, paper. **THE PRESS CO., Meriden, Conn.**

CLIPPINGS FILED by a cheap, simple, expansive, practical, Card and Envelope System. Fits in desk. Your notes and clippings instantly found again by our printed Book-Index to every possible subject. Write for free illustrated booklet. **NEWSPAPER CLIPPING CO., DEPT. J., PERU, ILL**

The Spirit-Filled Life

REV. JAMES H. M'CONKEY, HARRISBURG, PA.

Text: "He that believeth on me, as the Scriptures hath said, out of his innermost being shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive." John 7:38, 39.

If some summer day you were tramping down a certain mountain pass, you would, by and by, come to one of the most famous of Swiss glaciers. In the perpendicular wall of that great glacier, summer sun and warm winds have hollowed out a great ice cavern. You enter the arch, and, as you stand in the fantastic cave you are chilled through with its cold. Ice above you; ice before you; ice all about you—masses of ice; miles of ice.

And now, as you gaze, there springs up at your feet a crystal stream of water from the very heart of the glacier, and begins its journey down the valley. You could almost step across it where it finds its birth. But, like the true Christian life, as it goes it grows, and a few miles down the valley, it is a strong, deep, leaping stream. The birds dip their bills into it, and, drinking, lift their heads to God as if in thanksgiving. The trees slip their roots down the bank and draw up its moisture. The lowing herds sink their nostrils in its pools and drink of its refreshing waters. By and by it enters a great lake, and seems lost. But it finds issue, and crossing central France, it takes a sudden turn and runs southward, and then, at its mouth, broad enough for fishermen to draw their seines, and for great ships to sail upon its bosom, it is at last lost in Europe's great inland sea. And this beautiful, sparkling river, with all its refreshing and blessing, springs from the frozen heart of a great Swiss glacier!

Have you ever looked up into the Lord's face and cried, "Christ, how cold my heart is! How cold when I study thy Blessed book with all its wondrous words of life; how callous it seems in the sacred chamber of secret prayer; how icy as I look with such seeming unconcern upon the sin and suffering of the lost world; how frozen in its lack of love for the Christless millions of heathendom! O Christ, is there anything that will melt this iceberg heart of mine, and cause a river of love and peace and power to flow forth from it to the world about me."

And Jesus Christ says, "There is. I have it." The God who can cause a river of refreshing to break forth from the frigid heart of an Alpine glacier can make a river of life burst forth from your cold heart. Are you a believer? Then listen. "Out of your—do you heed it?"—"out of your innermost being shall flow rivers of living water."

Let us be glad that Christ has made this truth so plain. Metaphors and similes are often hard to explain. One man has one interpretation, another man a different one. But here there is no chance for wrangling or disputings; none for difference of interpretation. The Holy Spirit interprets this passage himself. For the Word of God says of this beautiful figure, "This spake he of the Spirit which they that believe

on him should receive." There is no room for doubt about it. God is talking of a river of spiritual blessing; of the river of his own life that he means shall flow from the heart and life of every child of his. And no power on earth has a right to cheat us of that blessed river of life. It is our birthright, and no man can keep us out of it if we fulfil the simple conditions Christ gives.

1. This river of life is the normal life of the Christian.

We recall a glorious morning drive under the sky of a Southern spring day. The world seemed intoxicated with life. The tree roots were sucking life from the earth in which they were hid. The trunks were passing it upward to the branches. The branches were pouring it forth to the very tips of the swelling buds. The seeds buried in the ground were quickening with life. The day was humming with the drone and buzz of insect life. The very air you breathed made the pulsing blood leap and thrill with life. And the thought was borne home with power, "If God's normal plan for his physical world is one of such abounding over-flowing life, why should it not be the same for the spiritual life of his own children?" "Ah," you say, "but this river, of the Spirit is the exceptional life. It is beyond the ordinary. It is not the normal life of the believer of today." Are we sure of that? What is the believer's normal life? Is the usual life of the Christian the normal life God has designed for him? Or, does it not rather reveal the shame of his shortcomings of it?

To keep naught of the power of God; to live a barren, fruitless life in the Kingdom of God; to have no delight in the service of God; to be so allied with the world as hardly to be known as the children of God—is this normal life of God's child? Nay, never. It may be the usual life—alas for that!—but it is never the normal life. It may be the one we are living. But it is an awful sag from the one Christ means us to live.

It is the worldly, powerless, fruitless Christian life which is abnormal, that is, away from the normal. The Spirit-filled life is God's own pattern in the mount; God's own perfect model for our lives. For God never designed and never will endure any substitute for the individual, consecrated, Spirit-filled life, and any church which falls short of this high ideal will miss its high calling however pretentious its claims, however elaborate its organization.

2. This river of life is in us who believe.

A belated ship had come in from sea. Her water barrels were exhausted. Her crew were perishing with thirst. By and by they sighted another vessel, and the cry went up from the perishing men, "Send us water; send us water." Back from the captain of the other ship came the strange reply: "Throw over your pails and draw." "But we want not this salt water to madden our thirst. We are famishing for life-giving water." Back again came the same strange reply: "Throw over your pails and

(Continued on Page 180.)

Moore's makes A Merry Christmas

It won't leak MOORE'S NON-LEAKABLE FOUNTAIN PEN



No matter whether they have ever used a fountain pen or not, Moore's is sure to be acceptable for it eliminates all fountain pen troubles.

Moore's is the original Non-Leakable Fountain Pen. It can be carried in any position, upside down or on its side loosely in pocket or bag. **IT WON'T LEAK.** It writes at the first stroke. No shaking. It is already to fill when the cap is removed. No joints to unscrew. No inky fingers.

Moore's Non-Leakable Fountain Pens are made in various sizes ranging in price from \$2.50 to \$5.50. Also in a variety of gold and silver mountings and solid silver and gold. Pen points to suit any hand.

For Sale Everywhere.

American Fountain Pen Co.
Adams, Cushing & Foster, Selling Agents
Boston, Mass.



The Leading Book of the Year on Church Unity

The Historic Episcopate

By

**Rev. Robert Ellis
Thompson, S. T. D.**

Price, \$1.50 net; postage 11c



"In the course of an argument on the vital question standing between a great communion like the Episcopal Church and other Christian Churches, it is difficult to restrain prejudice and to reason dispassionately. But the scholarly Presbyterian minister, Dr.

Thompson, proceeds in this book with an examination of this difficult and confused subject in an admirable spirit of profound Christian regard for those who differ from his opinions. And he brings to his task a thoroughly trained and well furnished mind eager to arrive at the facts in the case. His avowed purpose is not to be polemic, but to promote harmony, and to present the facts in the interests of a mutual understanding that may help to solve the difficulties that cluster about this question of Episcopacy for Christian people desirous of closer union. The results of his long study and thought are clearly presented, and his treatment of the theme is so candid, honest, considerate and illuminating that the book will long remain one of the best on the subject for the general public.—*Christian Intelligencer*.

THE PRESBYTERIAN BOARD OF PUBLICATION

Headquarters, Philadelphia, Witherspoon Bldg.

NEW YORK, 156 FIFTH AVENUE

Chicago, 328 Wabash Ave. Nashville, 415 Church St.
St. Louis, 505 N. Seventh St. Pittsburg, 202 Fulton Bldg.
San Francisco, 400 Sutter St. Cincinnati, 420 Elm St.

STEREOPTICONS TO
CHURCHES AT
REDUCED
RATES

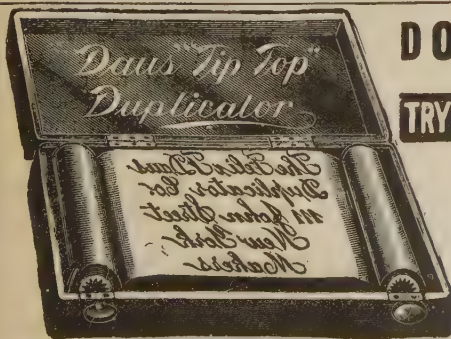
NEW SLIDE
SUBJECTS
LECTURE
SETS
SEND FOR
CIRCULAR.
MOORE-BOND & CO.
103 FRANKLIN ST. CHICAGO.

**OUR NEW
METHOD
IN SLIDE RENTING
INCREASES
CHURCH
ATTENDANCE**

One Million Dollars a Year for Church Debts

JOSEPH W. POWELL, Expert in Church Finance. Forward Movement and Dedication Day Leader
Recommended by Bishops and Prominent Pastors and Laymen of all denominations. Dedications Managed, old debts raised, and funds provided in advance for proposed New Churches. Arrangements for 1911 should be made NOW.

Address **M. G. McDERMOTT, Sec'y 1436 Main St., BUFFALO, N. Y**



DON'T TAKE OUR WORD!

TRY IT YOUR SELF FOR 10 DAYS WITHOUT DEPOSIT

If not satisfactory, simply return it and no questions asked.

The **Daus Improved Tip Top Duplicator** is the result of 25 years' experience and to-day is issued and endorsed by thousands of business houses and individuals, including prominent Railroad and Steamship Companies, Standard Oil Co., U. S. Steel Corporation, etc.

100 Copies from pen-written and 50 copies from type-written originals—Clear, Clean, Perfect.

Complete Duplicator, Cap Size, (prints 8½x13 inches) **\$5.00**
Price, \$7.50. Less special discount of 33⅓%. Net

Circular of larger sizes upon request.

FELIX D. DAUS DUPLICATOR CO., Daus Bldg., 111 John St., New York

draw." Once again with parched lips and burning throats, the now desperate crew called for water. And then came back the answer: "You are in the mouth of the Amazon. Throw over your pails and draw." And, sure enough, all unknown to themselves, they had sailed into the mouth of the Amazon, which is, at mid-river, so wide as to be out of sight of land. And, all the while they were thirsting, perishing, and crying for water, the sweet, fresh water of that great river was all about them, and they needed only to draw, to drink, and find life.

Just so are men and women crying out to God for the Holy Spirit to come; pleading for a baptism of the Holy Spirit; waiting to receive the Holy Spirit. Yet, all the while, the Holy Spirit is here. For this river of life, the Spirit of the living God, becomes the possession of every one of his children upon belief in Jesus Christ for salvation. If there were no other test to prove this than Christ's own word here that would seem to be all-sufficient. How clear and explicit it is. "He that believeth out of his innermost being shall flow." "But this spake he of the Spirit which they that believe on him should receive." No other condition named, none other needed, but this simple one of faith in him for salvation. The faith which trusts him then for salvation, and then the faith which presses on to give to him in dedication; which commits all things to his keeping; which draws day by day upon him for his resurrection life; which constantly leans upon and lives upon him for all things;—it is this faith alone which the fuller, more complete, and more all-sweeping it becomes, brings to the child of God an ever-increasing, ever enriching knowledge of the indwelling Spirit of God.

3. This river of life will fill us as we yield.

This stream of life and power from God runs along the river-bed of the will of God. Wherefore the man or woman who is most fully in the will of God must most fully know the life and fullness of God. The one man who had the Spirit "without measure" was he who at the beginning said to God, "Lo, I came to do thy will." In other words, self-will is a dyke; the yielded will is a channel. The dyke of self-will keeps out the fullness of God's life. But the channel of the yielded will furnishes an avenue for its overflow. Why does the harp breathe forth its ravishing strains under the hand of the master-harpist? Because it is yielded to him. Why is the molten bronze filled with every outline of the beauty of the mould? Because it is yielded to it. Why does the great ship plough her way through storm and surge to her destined haven? Because she is yielded to the will and touch of the helmsman. If the harp, and the bronze, and the ship each had a will of its own it could hinder the master's highest purpose for it. You do have such a will. And you can resist God. Therefore you must needs yield the life to him, if so be that he may fill it. And that fuller life will come.

4. This river of life will flow forth from us as we serve.

That was a sweet prayer of a young Christian girl—"Lord, fill me to overflowing. I can-

not hold much. But I can overflow a great deal." And she was right. For with many the desire concerning the Holy Spirit is to hold, and to enjoy. Whereas with God it is to give, and to overflow to others. For we see the Spirit of God here pictured as a great life-giving river. But every river needs an outlet. When it has none it ceases to be a river, and becomes only a stagnant pool. The river of the Spirit is subject to the same great river-law. It seeks an outlet for the divine outflow of life and love in every day, practical ministry to others. It begins its flow as soon as it finds a channel. And it keeps it up so long as we remain such. Jesus does not say, "In his innermost being shall stay," but "out from his innermost being shall flow" these living streams. That is the one purpose for which rivers exist to flow. Cut off their outlet, and you stop the flow.

5. This river of life may flow forth from us unconsciously.

I was in a great city, teaching. A difficult question of guidance had arisen. Day after day I had prayed about it. But the perplexity seemed only to increase. At last I came to the danger point of anxiety, so earnestly had light been sought and found not. And then this happened. One morning before dawn I suddenly awakened from sleep. The first consciousness that came in the darkness was that a heavy wagon was rumbling past the window, on the street outside. The next was that some one on the wagon—presumably its driver—was whistling a tune. And the next vivid impression was of the tune he was whistling. It was:

Then we'll trust and obey;
For there's no other way,
To be happy in Jesus,
But to trust and obey.

Like a flash out from the darkness, came the thought as from the Lord, "Why, My child, this is all I expect of you. Simply act upon the light as best you see it, and trust me to lead you. There is nothing you need but to trust and obey." At once I saw I had been unduly anxious about the guidance, and that this was the exact message I needed in this time of perplexity and uncertainty. Light flooded my pathway. Perplexity made way for peace. The problem was solved. The rumble of the dray wheels died away in the distance. The song of the whistler ceased. But a message had gone straight home to my heart more wondrous than any sermon I ever heard. I do not know whether that unseen whistler was a child of God. But I believe it. And out from his innermost being was flowing that river of life which brought into the life of another child of God such a touch of life, and light, and refreshing as he who passed on into the darkness never knew or dreamed.

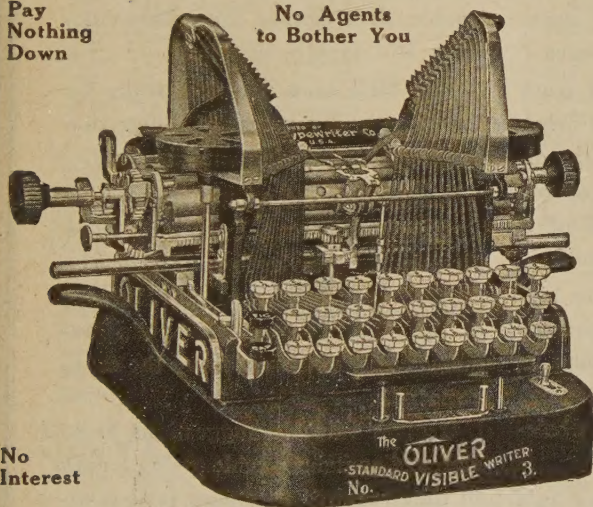
"O Lord," said one of his saints, "I thank thee that thou hast forgotten all the sins I remember, yet dost remember all the good deeds I have forgotten." That is true. And out from our lives, all unconscious to us, may flow a stream of influence and blessing of which we may in no wise be conscious. But he does not forget it. And it shall all be believed in the day of manifestation to our unspeakable joy, and his eternal glory.

1/2 PRICE TO CLERGYMEN

World's Best \$100.00 Visible Writing OLIVER Typewriter Now Within Your Reach

Pay
Nothing
Down

No Agents
to Bother You



No
Interest

The World Famous Oliver

The regular No. 3 Model; Metal Case, Tools, Instruction Book, Ribbon, complete; nothing else to buy. These typewriters are flawless—the equal in every respect of any typewriter, regardless of price. In no way damaged, shopworn or inferior.

Note the Points of Advantage

Visible writing. Universal keyboard. Quality work. Manifold carbon copies. Rules lines. Writes in colors. Easy to operate. Light action. Lifetime duration. Portable, compact and efficient.

We have made the price and terms within reach of everyone. This handsome machine can be obtained for \$50 on time—\$5.00 after trial and \$5.00 a month. No interest. Shipped on approval without deposit. Protected by a standard guarantee.

\$50 now buys the best typewriter ever made. No longer must you pay \$50 extra to have a typewriter sold to you by high-salaried salesmen. Pay nothing down. Make no deposit. Let us send you this machine on

FREE TRIAL

You ought to have a typewriter right now. We will trust you and let you take 10 months to pay for yours. Use the machine five days as much as you please. Then if you want to keep it send us

Only \$5 a Month

No terms could be more reasonable. We can sell the best typewriters at half price because of our revolutionary selling plan; which is putting the typewriter business on a new basis.

We have done away with expensive agencies and high-salaried sales forces for which only the consumer must pay. Now you pay only for the actual value of the machine. We've cut the COST to YOU of the world's best machine right in HALF, and besides, we allow you 10 months to pay for it.

Don't delay a single minute in writing for our valuable booklet. It tells you facts about the typewriter business that every up-to-date man should know. It is worth \$50 to you because it saves you that much on the best machine made. A postal card brings it. Don't overlook this!

Typewriter's Distributing Syndicate

879 MASONIC TEMPLE
Chicago, Ill.

FREE TO MILLIONS

A Valuable Little Book Sent Free For The Asking

Medical books are not always interesting reading, especially to people enjoying good health, but is a matter of fact, scarcely one person in ten is perfectly healthy, and even with such, sooner or later, sickness must come.

It is also a well established truth that nine-tenths of all diseases originate with a breaking down of the digestion, a weak stomach weakens and impoverishes the system, making it easy for disease to gain a foothold.

Nobody need fear consumption, kidney disease, liver trouble or a weak heart and nervous system as long as the digestion is good and the stomach able to assimilate plenty of wholesome food.

Stomach weakness shows itself in a score of ways and this little book describes the symptoms and causes and points the way to a cure so simple that anyone can understand and apply.

Thousands have some form of stomach trouble and do not know it. They ascribe the headaches, the languor, nervousness, insomnia, palpita-

tion, constipation and similar symptoms to some other cause than the true one. Get your digestion on the right track and the heart trouble, lung trouble, liver disease and nervous debility will rapidly disappear.

This little book treats entirely on the cause and removal of indigestion and its accompanying annoyances.

It describes the symptoms of Acid Dyspepsia, Nervous Dyspepsia, Slow Dyspepsia, Amylaceous Dyspepsia, Catarrh of stomach and all affections of the digestive organs in plain language easily understood and the cause removed.

It gives valuable suggestions as to diet, and contains a table giving length of time required to digest various articles of food, something every person with weak digestion should know.

No price is asked, but simply send your name and address plainly written on a postal card to the F. A. Stuart Co., Marshall, Mich., requesting a little book on Stomach Diseases and it will be sent promptly by return mail.

READY SOON. ORDER NOW AT THE SPECIAL ADVANCE PRICE.

The Pastor His Own Evangelist

Introduction by

J. WILBUR CHAPMAN, D. D.

THIS volume will contain the most practical evangelistic help that a pastor can get. Two weeks' services planned and prepared—texts, suggestions, seed thoughts, illustrations, —in such abundance that it will take years to exhaust the book's resources. Every pastor who is called upon to carry on special revival meetings will welcome the inspiration and guidance furnished by this volume and it will be indispensable to those preachers whose churches depend on them personally to conduct such meetings.

SUBJECTS FOR SERVICES

- I. "The Church's Obligations."
- II. "The Vanity of Worldliness."
- III. "Saved for Service."
- IV. "The Guilt and Power of Sin."
- V. "The Wages of Sin."
- VI. "The Lamb of God."
- VII. "Repentance."
- VIII. "Influence, Example."
- IX. "A Whole Life for Christ."
- X. "The Faith That Saves."
- XI. "The Great Decision."
- XII. "Accepting and Confessing Christ."
- XIII. "God's Power to Save."
- XIV. "The Joy of Salvation."
- XV. "The Call of the Other World."
- XVI. "Opportunity! Responsibility!"
- XVII. "Manhood for Christ."
- XVIII. "The Fruits of Indecision."

SPECIAL HELPS

Eight to Eighteen Texts for each Service.
Every Text Outlined
Seed Thoughts.
Illustrative Incidents.
Special Suggestions.

SAVE \$25.00 TO \$100.00 Be your own evangelist. With the direct and abundant help of **The Pastor His Own Evangelist** and **One Hundred Revival Sermons** (cost \$4.00), you can save the expense of a special evangelist (cost \$25.00 to \$100.00), and you will reap the reward of your own pastoral work.

ADVANCE AND COMBINATION OFFERS

The price of "The Pastor His Own Evangelist" will be \$2.50, but orders received before publication will be filled at a **special price of \$2.00**. You will save 20 per cent by ordering now. Include "Revival Sermons" and pay for both when the new book is received. Use the attached order form.

N. B. If cash accompanies any one of these orders a copy of "Won by One" (on personal evangelism), will be sent free.

One Hundred Revival Sermons and Outlines

Sermons that have been the means of salvation to thousands; the classics of evangelistic addresses; the most powerful and enduring expressions of the universal and eternal truth of the gospel—chosen for this volume under the advice and upon the recommendation of preachers who know their power.

One hundred sermons by the world's leaders in soul-winning—

LUTHER
WESLEY
WHITFIELD
EDWARDS
FINNEY

SPURGEON
PARKER
TORREY
MOODY
and others.

—enough kindling for many revival campaign fires—there are none whose reading will profit you more.

F. M. Barton Co., Cleveland, Ohio.

Date.....

Please send me as marked:

1. **Revival Sermons** (now) and **The Pastor His Own Evangelist** (when published) for which I will remit \$4.00 on receipt of latter.
2. **The Pastor His Own Evangelist** (when published) for which I will remit \$2.00 on receipt.
3. **Revival Sermons** for which I enclose \$2.00.

Name

Address

Denomination

GENERAL INDEX—DECEMBER

All matter not numbered as an illustration is indexed herewith.

	Page.		Page.		Page.
A pamphlet on the use of tobacco	142	Country pastor managing his salary	173	Men, practical work for	14
A tongue of gold that speaks—Kyle	117	Communication — Pentecost	170	Men's work for men	14
Annual meeting	142	Don'ts for ministers	135	Methods of Church Work	12
Best of Recent Sermons	165	Don'ts for the new pastor	138	Monotone, don't	13
Books, influential and useful	174	Expository method, advantages of the—Meyer	129	Music, co-operative	14
Book list	174	Girl's day	142	Perfect man, the making of the	13
Book notes	174	Heralds of a passion—Goodell	125	Prayer meeting, Bible readings for the	14
Christ, wedded to—Jowett	166	Harmonies, restored — Meyer	132	Prayer Meeting Topics	12
Christmas	159	Holiday card, a pastor's	140	Preacher's Scrap Book	15
Christmas lights, heaven's	168	Homiletic Department—Hallock	165	Religious Review of Reviews	12
Christmas Recitations	150	Humor, value of	141	Sermon lecture topics	14
Christmas sermon—Albertson	165	Illustrative Department	151	Sermon topics	14
Christmas talks to children—Learnmount	168	Illustrations From Recent events—Gilbert	151	Sermonizing, familiar maxims for	13
Country Church Department	173	Illustrations from the German—Schlipf	153	Small items	14
Country churches, reviving	174	Illustrations, literary—Russell	154	The Spirit-filled life—Conkey	17

Subject Index for Illustrations. Pages 151-164

Figures below refer to illustration numbers, not page numbers.

	No.		No.		No.
Along the way	175	Epitaphs	192	Mission seekers	211
Ambition	163	Faith does it	176	Missions, millionaire converted to	167
Anchor chain short	197	Faith of a child	179	Missions, results	222
Appeal to Indiana, an	205	Father, our	191	Municipal problems	168
Babe was born, a	219	Fiery coals	182	Perfection, copying	194
Ball of yarn and gifts	175	"Forget it"	163	Persecuted for Christ's sake	184
Best, always doing his	171	Forgetting	190a	Personal effort	167
Brahman's opinion, the	224	Good sacrificed for the best	174	Principles of Zinzendorf	177
Child is God's child, the	189	Gospel, a full	201	Pulled two down	199
Christmas	159-164	Hanley's appeal	205	Questions, perplexing	164
Christmas continued	223	Hero, unappreciated	165	Rebuke to beast in Denver	166
Christmas day	212	Hidden revealed	190	Refuge, our sure	185
Christmas gifts weighed	216	Hope, mother's	193	Ruins, full of	163
Christmas in the heart	215	Jesus—Janus	222	Scales, on God's	216
Christmas, origin of	219	Kindness	182	Selfishness vs. love	170
Christmas, the best	217	Knowledge, saving	187	Social solidarity	195
Christmas, the growing	224	Liberal, time to be	161	Star shines today, where the	218
Christmas themes	210	Liquor and crime	203	Sun, our life	204
Christmas, universal	213	Lord's we are the	181	Temperance	164
Christmas year, the	223	Love	188	Texts and themes	210
Close to Jesus	183	Love and obedience	195	Top, getting at the	168
Covetousness, deceitfulness of	172	Love, three degrees of	184	Trust	181
Crime and drink	203	Magnificat, a song of democracy, the	220	Value, relation	174
Customer, to win a	167	Magnificat, a song of salvation	221	Virgin birth, the	214
Descendant of the disciples	189	Matterhorn climbing	199	Whisky and milk	164
Doing for Jesus, what are you	186	Maxims	173	Will and testament, last	200
Elect, are you one of the	178	Message from dreamland	188	Wise men of the East, modern	211
Encouragement	175	Missionary efforts	218		

Scripture Texts, Illustrated by Books. Pages 151-164

Figures below refer to illustration numbers, not page numbers.

	No.		No.		No.
Job 29:23	167	Matt. 22:37	195	Rom. 13:3	166
Psa. 45:3	183	Matt. 23:24	164	Rom. 14:8	181
Psa. 95:6	183	Matt. 25:34-40	186	1 Cor. 12:31	168
Prov. 3:9	161	Matt. 28:20b	185	2 Cor. 7:10	163
Prov. 17:4	166	Mark 10:13	189	2 Cor. 8:2	161
Prov. 21:5	171	Luke 6:33	170	2 Cor. 11:26	169
Prov. 22:29	171	Luke 8:21	193	2 Cor. 12:9	178
Prov. 29:2	166	Luke 13:24	168	2 Cor. 12:10	175
Eccl. 8:10	169	Luke 14:18	172	Eph. 3:8	165
Isa. 6:8	161	Luke 16:6	167	Col. 3:5	172
Isa. 6:8	163	John 1:6, 7	177	Col. 3:14	184
Isa. 32:8	161	Jno. 1:27	165	1 Thess. 4:13	163
Isa. 40:11	179	John 3:16, 36	178	1 Tim. 3:1	168
Jer. 1:8	185	John 3:18	187	Tit. 2:7	194
Zech. 7:6	170	John 3:36	176	Heb. 11:7	174
Matt. 5:8	175	John 5:24	187	Heb. 11:24, 25	174
Matt. 5:11	180	Jno. 6:37	176	Jas. 1:22	162
Matt. 5:44	184	Jno. 13:14	165	Jas. 4:17	186
Matt. 6:9	191	Jno. 15:2	174	1 Pet. 4:12	175
Matt. 7:12	182	Acts 1:8	177	1 Pet. 4:13, 14	180
Matt. 10:28	185	Acts 26:19	162	1 Jno. 3:17	170
Matt. 11:28	176	Acts 27:23	181	1 John 4:7	184
Matt. 13:32	172	Rom. 3:23	197	Jude 7	169
Matt. 18:3	179	Rom. 12:11	171	Rev. 6:16	190
Matt. 18:10	188	Rom. 12:20	182		